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WHERE ART THOU?

BY MRS. ANNIE E. THOMSON.

O friend of my heart,
Here's the bloom on the flowers,
The clover's sweet breath;
And the hay-scented air;
The gold of the sunshine,
The music of showers,
The sheen of the skies,
And the clouds floating there—
But, friend of my heart,
Where art thou?
Oh, where?

O friend of my heart,
Here's the breeze softly blowing;
The sun's londers of sunset,
And mornings most rare;

The moon and the stars
In the summer nights glowing;

The glad songs of praise,
And the whispers of prayer—

But, friend of my heart,
Where art thou?

Oh, where?

O friend of my heart,
Here are smiles on loved faces;

For the forms that you loved—

The sifted and fair;

The bright haunts of friendship;

The dear, old-time places;

Your books, and your gifts,

And your still vacant chair—

But, friend of my heart,

Where art thou?

Oh, where?

O friend of my heart,

There comes no replying,

No voice echoes down

Through the soft, soothed air;

And still I must question,

With sorrow and sighing,

And still my sad burden

Of loneliness hear;

Dear friend of my heart,

Where art thou?

Oh, where?

O friend of my heart,

So patient a spirit,

So peaceful as thine,

In these valleys of care,

So saintly and pure,

Was formed to inherit

The hills of the Lord,

Where the glorified are;

Dear friend of my heart,

Where art thou!

Yes, there.

O friend of my heart,

If thou standst at the portal

Some still summer's night,

When the wind's blowing fair,

Walt whispers to me

Of thy pleasures immortal,

And say if there's room

For my worn spirit there;

Dear friend of my heart,

There art thou!

Yes, there.

O friend of my heart,

No longer I'm sighing;

The clover's sweet breath,

And the hay-scented air

Fall sweet on my heart,

As if angels replying;

And they breathe of a land

That is fadless and fair;

Dear friend of my heart,

There art thou!

Yes, there.

THE CHURCH AND THE COLLEGE.

BY PROF. C. S. HARRINGTON, D. D.

It would be well for both Church and college if their mutual relations were better known and appreciated. Especially important is it that the Church should realize its true connection with the higher institutions of learning, and through them with the general diffusion of knowledge and piety through the land. It is to be feared that false ideas prevail widely among the people as to the character and mission of the college, and as to the responsibility of the Christian Church in determining its influence. It is not felt as it should be that the college is the child of the Church; that the relation is one of profound dependence; not for a season, but constant; not pecuniary alone, but sympathetic; not accidental, but vital; not charitable, but remunerative; not by patronage and adoption, but by family bonds of blood and kindred.

The college and the common school are the fruit of Christianity. Heathen religious sentiment and practice.

countries have produced individual philosophers and wise men, but no system of public education. Confucius and Plato show that genius and intellect are not confined to the epochs and areas of Christianity; but what Oriental or ancient religion has given birth to the school or the college?

Even Christianity has been slow to touch the blind eyes of the people. In the earlier ages, it failed to see its mission as an educator of the people, and in later centuries it feared that popular knowledge would dethrone both ecclesiastical and civil tyranny. The universities of the middle ages were for the clergy and the few who loved learning. Probably it was not the primary idea to create a learned class and give them special power and influence, though such was the necessary result of superior education. And gradually the nobler aims of those who at first sought the increase and diffusion of knowledge, degenerated to a selfish desire to restrict knowledge to the few. Still these institutions of learning, the children of the Church, became centres of culture and knowledge which scattered the rays of their light gradually over the whole continent, and lit the veil of ignorance in which the masses of the people were groping. As early as the middle of the fourteenth century, Piers Plowman bitterly complains that every cobbler's son and beggar's brat gets book-learning, and such wretches become bishops, and lords' sons and knights crouch to them. Nowhere more in England did religion exalt those of humble station. The sons of yeomen crowded to the universities. Monastic, cathedral, and parochial schools gave the children of peasants free instruction.

Its turn the light of knowledge began a purer Christianity, and the Reformation began its work. Luther, its great apostle, realized the importance of education, and took broad views of its relations to the whole framework of society. "If I were not a preacher of the Gospel," he declares more than once, "I know no station on earth that I would rather fill than that of a school-master or teacher of boys." He issued a letter to the burgomasters and town councillors of all the towns of Germany, moving them to found and maintain Christian schools. It is a marvelous and stirring appeal for Christian education against ignorance in her strongholds. It is the voice of prophecy and argument urging his countrymen to seize the golden opportunity to unlock the dungeons of superstition.

That the design of those early founders of schools and universities was a pious one is unmistakable. Hegius, who presided over the College of Deventry thirty years in the fifteenth century, assumed, as the touchstone of his teaching, "All learning is hurtful when acquired with spiritual loss." This was the noble shibboleth of even Catholic schools. John Sturm, of Strasburg, one of the most eminent educators of the sixteenth century, declares that the end of all study is to combine piety with learning; piety first, and learning to illustrate and extend it. *Pictas literatae* became a watchword of Protestant schools during the Reformation. From that time onward the design of those early founders of schools and universities was a pious one is unmistakable. Hegius, who presided over the College of Deventry thirty years in the fifteenth century, assumed, as the touchstone of his teaching, "All learning is hurtful when acquired with spiritual loss." 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MISCELLANEOUS.
METHODISM IN TAUNTON.
BY REV. S. W. COGGESHALL, D. D.

When I took charge at Taunton, its Churches were: 1. The Unitarian, which was the original Church of the town, Rev. Andrew Bigelow, pastor. Its present church was built about 1832, at a cost of \$16,000, but its church property was not so valuable as now. 2. The Orthodox, Rev. Erastus Maltby, yet his senior pastor. Its house of worship, of wood, stood nearly opposite the County House. 3. The Baptist, a plain, wooden structure, which stood upon the site of the present house. Mr. Trask, a young man, just settled, was the pastor. 4. St. Thomas, Episcopal, a small, wooden building, which stood nearly opposite the present church. It was without a pastor, and was supplied by the Rev. DeWolfe Howe, then editor of the *Witnes*s of Boston, and now Bishop of Central Pennsylvania, a most excellent man. 5. The Universalists, who occupied the old Unitarian church which had been moved to the street which leads over Little River bridge, Rev. Bouvee Dodds, pastor. Of these, but two were strong.

With my eighteen class-members, I found a small congregation of thirty or forty persons, who met in the old Town Hall, which stood in the open space, nearly between the present City Hall and the Unitarian church. The hall was furnished with seats rising one above another, on each side, while the middle was without seats, to accommodate those standing at the old town meetings; so that the preacher, standing in the moderator's desk, had to look, first one side, and then the other, to see his hearers; for nobody was before him! The style of the hall was in the extreme of plainness, and all the surroundings were anything but pleasant and inspiring. It was certainly difficult for any one to preach in such a place.

I immediately saw that we must have a church, or do nothing. To gather a Church and congregation in such a place, was simply impossible. I mentioned it to the brethren, but they replied that it could not be done. It had been attempted, but had failed; and they had not even a thought of trying again, at present. But I did not agree with them.

As I saw that it could not be done, without outside help, and that this could not be had on the "Green," I turned my attention to the Weir village, situated at the head of navigation on the river, a mile from the Green; then fast rising into importance, and now with a coasting trade larger than that of the city of New Bedford. Here I resolved to make the attempt; and time soon showed that I was not mistaken.

At this juncture, two circumstances immediately appeared to aid me in this apparently hopeless enterprise. When it was almost sneeringly asked by some, "Who is this young Methodist preacher (I was then but twenty-three), who is attempting the impossible thing of building a Methodist church in Taunton?" Mr. John Presbrey of the Weir, who, from the beginning, had counseled and encouraged me, and who knew the facts in the case, immediately answered: "He is a grandson of Capt. Timothy Coggeshall."

When the British took possession of Rhode Island, Dec. 12, 1776, five thousand people left the Island, many of whom never returned. Among these was my grandfather, then a young man of twenty-five. He came up the Taunton river, and settled at the "neck of land," then the entrepot of trade and commerce for the old town. American privateers, which escaped the British cruisers at the mouth of the bay, used to run up here, and unload their valuable cargoes, and purchasers from Providence used to come over, and buy. He married Celia, the daughter of Samuel Wilde. He was an officer of the Revolution, and engaged in some of the most audacious enterprises, and saw some of the hardest fighting of that memorable war. At its close, he commanded in the merchant service, out of Boston, till he was killed by *us cons de solei* in King Street, Charleston, S. C., Aug. 6, 1794, when but forty-two years of age—as brave and noble a man as ever walked a quarter-deck, and like many of the men of that time, of an imperial presence.

As soon as the old and influential residents, like Col. Ingell and Hon. Samuel Crocker, who had known and distinctly remembered him, heard this, all prejudice, hostility and opposition were at an end, and I unexpectedly found my way open in all directions. They treated me with distinguished consideration; and even when they had no money for me, they had good wishes and good words, which were sometimes as valuable.

The other circumstance was this: Church and Coggeshall, from Bristol, the latter a distant relative of the Bristol branch of the family, were then doing the largest business of any firm at the Weir. Mr. Church's wife, also (Miss Tiley), was from a Methodist family. I went to them and said: "Do you want a Methodist church at the Weir?" "Yes." "Will you assist in building it?" "Yes." Then said Coggeshall to me, "Have you a lot?" "No; but there is one on Weir Street, belonging to Seth Williams, estimated to be worth \$500, which we deem very eligible." "Leave that to me," said he. They both boarded at Benj. Ingell's on the river road. A few days after, I met Mr. Williams on the street. Said he, "Mr. C., you want a lot belonging to me, for a church site?" "Yes." "Well," he replied, "that lot is worth \$500; but I guess you must

have it. The whole conversation occupied not five minutes. A few days after, he gave a deed, dictated by me; and that is still the title to that valuable church property, which, I suppose \$5000, and perhaps \$10,000, would not now touch.

The main point was thus secured; and now for the next. I then made out a subscription paper, and first called on Church and Coggeshall. They immediately headed it with \$200; and their names, as pledged to the enterprise, were worth more than the money. At the distance of forty years, and after our late war has accustomed us to great figures, this sum may appear small. But great and small are relative terms; and it was not so then. It was four times as much as any one of our own members could give.

Not Methodist could I get to engage in this apparently hopeless enterprise, till I obtained the land, and showed them this subscription. They then took hold. Edmund Anthony, late of the *New Bedford Standard*, who was especially active and forward, Wm. Reed, now of Philadelphia, John Haskell, now of Fall River, Wm. Warren, now of Chelsea, Solomon Woodward—the two latter were the survivors of a small society of Reformed Methodists, once existing at Whittenon, and who joined us this year—Miss Eliza Stacy, of Oakdale, before mentioned, Thos. White of North Dighton, Thos. Smith of Norton, the only survivor of Father Newcomb's once large and flourishing class, each gave \$50. Horatio Williams, formerly of Taunton, and then a merchant in Elizabeth City, N. C., and a Methodist, with his wife, a southern lady, and also a member, then on a visit to his friends in Taunton, gave us \$50, and his brother, Frank Williams, gave the brick for the basement, then worth \$90. There were also some smaller subscriptions.

The brethren spoke to me about going abroad to solicit funds. But it has always been my opinion, and now is, that, as a general rule, if the people of a place are small, or unwilling to build a church, it is not wanted there; and I was exceedingly adverse to it. But in answer to a note which I sent to the late Joseph Smith, of Warren, he sent me \$20. This is all that came from abroad.

A board of trustees was now formed, consisting, I think, of Edward Anthony, Wm. Reed, Wm. Warren, John Haskell, Sol. Woodward, Thos. White and Thos. Smith. A contract was made with Peterson of Duxbury, for the erection of a house, 60 by 41 feet, with a tower. Ground was broken in September, and the work was pushed forward rapidly, till in March of the next year it was ready for dedication. It was a neat structure, well and tastefully finished, and gave great satisfaction. I provided in the deed, that four of its pews should forever be kept free for the use of the colored people, several families of whom were connected with us. This contract has always been kept inviolate, and their sable faces are yet seen in this, now great, congregation.

I secured the services of Rev. Jacob Sanborn, then of the Chestnut Street Church, Providence, to preach the dedication sermon. It was a pleasant day, and a very large and respectable congregation filled the house. But the preacher was fully equal to the occasion, and seemed conscious of the fact. His text was 1 Cor. xv, 11: "So we preach." The sermon was an exposé of Methodist doctrine, all of which we preach. It was clear, lucid, forcible, convincing and very able. I have never heard any such sermon before since. It did the business for us. If there were any public prejudices remaining, they were all dissipated that morning; and the wonderful sermon still lives on. Its voice does not. Bishop Hedding, who was present, preached in the evening. I was asked why the preacher of the morning, instead of the evening, was not the Bishop? Though this point was clear in my own mind, I perhaps could not make it equally so to my interrogator.

The next Sabbath I appeared in the pulpit, for the first time, and found that we had secured a good congregation—good in more senses than one—which had never waned to this day. I had also gone into every house at the Weir to secure children for the Sabbath-school, and found that we had about sixty, well-offered. E. Anthony was superintendent, and I taught a Bible class, preached three times a day, and thought it no hardship. This was the nucleus of our great schools in that city. The society was left with a debt, though not embarrassing; and it is said that it has never been free, until last year, under Brother Canoll, it raised \$11,000, and for the first time in its history swept off all indebtedness.

The appointments to the Taunton Churches, for the most part, have been very judicious and fortunate, and their course, though not rapid, at any time, has always been onward and upward. After a few years, the original church was enlarged; but in 1858-9, it not being found adequate to the wants of the growing congregation, it was rebuilt, and the present large and commodious structure took its place. It was rededicated by Dr. Hale, then of the Tremont Street Church, Boston, June 10, 1869. About thirty ministers were present. Being ill at that time, I was not able to be there. It now has the largest congregation of any church in the city.

The Central Church, now under Brother O. H. Fernald, was built in 1854, twenty years after the first, and now has the largest membership, with an overflowing people. Grace Church, after another twenty years, was pur-

chased by the Free Baptists, and at the close of its first year, under Rev. W. T. Worth, reports one hundred and seventeen members, and is a complete success. There are now three Churches with an aggregate membership of seven hundred and thirty-three, besides the church at Myricksville, being the largest of any denomination in the city, and the first in progress in the Providence Conference.

Two of our Churches in Taunton have been greatly indebted to the wealth, liberality, financial tact and executive ability of our friend, Capt. W. H. Phillips, especially Grace Church, the original property of which, both church and parsonage, he wholly purchased himself. My salary, in 1834, I then being a single man, and which I was for five years, which admitted of my being seen where a married man could not go, was \$100; and four families, that of E. Anthony, W. Reed, J. Haskell and M. Pratt, boarded me for the whole year, a quarter each. My impression is, that my worthy successors, though not working quite so hard, have rather better salaries! But I am content.

THE FIRST CAMP-MEETING HELD IN NEW ENGLAND.

BY REV. R. W. ALLEN.

As camp-meetings have become so popular and an important institution in New England, it may be interesting to consider the first held on our territory.

Lorenzo Dow had been traveling

through the South preaching the Gospel, and attending camp-meetings in that section which had been blessed with wonderful results. Returning to New England in June, 1804, he visited Middletown, Conn., on the 10th of July, and there he met Rev. Abner Wood, the preacher in charge of the New London circuit, and Rev. Daniel Burrows, a local preacher, and agreed with them to hold a camp-meeting on the New London circuit, "the last day of May following," and adds, "when known it was ridiculed as enthusiasm, to think that I could get people to go into the woods, and encamp night and day in this populous part, where ele- gant meeting-houses are so numerous."

He went South again, and saw the most wonderful displays of Divine grace at the camp and other meetings, and returned to New England about the first of May, 1805. But the camp-meeting appointed the year previous to be held the last day of the month, was yet involved in difficulties. "The two preachers," says Dow, "with whom I entrusted the preparation of the camp-meeting, had, in my absence, incurred the displeasure of the Methodists; the one for embracing and propagating some peculiar sentiments, was suspended, and the other had withdrawn." Brother Ostrander, Presiding Elder of the district, said: "If Lorenzo Dow admits these persons to officiate at his camp-meeting, he shall have no more liberty with us." My trials were keen, for these men were in good standing when we made the agreement, and I had no doubt but that Ostrander would fall in with the measure, considering the circumstance of my not being able to consult him for want of time. So I went to explain the matter to him, and, upon reflection, he consented; and if I would give up the camp-meeting to his superintendence, he would bring on his preachers to attend with me. This I had always expected, and advertised the meeting accordingly."

Respecting the preachers referred to, a word may be necessary. Abner Wood was expelled from the Church for preaching heretical doctrines, and Daniel Burrows had become involved in pecuniary embarrassments, creating dissatisfaction on the part of some; but, if we understand the matter correctly, he did not leave the Church. Soon he came out of his difficulties without a stain; a purer-minded, and more devoted, earnest Christian, was not found in the early Methodist Church. For about fifty years he was an able, zealous, and useful local preacher in the Church, and died in Middletown, Conn., a few years since, greatly beloved, and in the triumphs of death.

The camp-meeting is thus described by Lorenzo: "The camp-ground was in the town of Bolton, Conn., on an Andover parish line, to which led a road, ending on the ground. This appeared providential, as we could repair to the spot, without trespassing on any man's land. The neighborhood was thickly settled by bigoted federal Presbyterians, much prejudiced against the Methodists. They were unwilling we should get water from their brooks or wells, and held the meeting in ridicule and contempt. It was reported that the Indians had a spring on this hill, to which they resorted, which led to a search for it, and a fountain beneath a rock was found, which afforded us a sufficient supply."

"Many people came from distant places to the ground. Satan hoisted his standard near by, as a grom-grom brought his liquors for sale, but was constrained by threats (when reason would not do) to give it over, the law being against him. I opened the meeting, and had an agreeable time. The work of God began in the evening, Saturday, June 1st. The congregation and work increased. Sunday, 2d, some thousands appeared on the ground; several found peace, and prejudice seemed to wear off from the minds of the people. Monday, 3d, meeting broke up. I had given my farewell to the people; it was an affecting time of parting with my Christian friends, many of whom I shall see no more until eternity. I observed to Ostrander that I had caused him some uneasiness,

but would trouble him no more while I remained on the district."

Thus began and ended the first camp-meeting held in New England. It originated with Lorenzo Dow, who was its presiding spirit, and performed, doubtless, most of its work. Daniel Ostrander had its general superintendence (one of the veterans of the early Methodist ministry), uniting with the Conference in 1793, a man of sterling integrity, and of uncompromising devotion to the doctrines and usages of the Church, and would not be likely to admire and appreciate such a man as Lorenzo Dow; and no wonder the latter gave him some "uneasiness," though no intimation is given. But everything passed off pleasantly between these devoted men.

What is said respecting the opposition to the meeting was nothing new in that day, and long afterward in New England; but there was doubtless no

where a more determined opposition to Methodism manifested, for it was in this section that the first attack from the press was made upon it in a pamphlet by Rev. Nathan Williams, of Tolland, and Dr. Huntington, of Coventry, two adjoining towns to where the camp-meeting was held. Little did Lorenzo Dow think when he appointed that camp-meeting—to use the language of Bunyan—"whereunto that thing would grow." The second camp-meeting held in New England was held in Massachusetts, some account of which we may furnish the readers of the HERALD hereafter.

LETTER FROM CANADA.

MR. EDITOR: Your great country and our dominion are closely allied to each other. Being placed in such proximity, it cannot be but that the welfare of one must greatly affect the welfare of the other. There is constant intercourse between the people of both nations; but, during this Centennial year, the number of Canadians who have visited the mart of industry at the city of Brotherly Love, have been legion. There is a delightful feeling existing in both countries towards each other, and from the depths of our heart's we feel constrained to say, let there be no strife between us, for we are brethren.

Methodism has done not a little towards promoting the good feeling that now obtains between the two nations;

for, though we are under separate ecclesiastical forms of government, we delightfully fraternize with each other, and not only visit each other's Conferences, but also exchange the various journals and magazines, the readers of which thus become familiar with the proceedings of the Churches on both sides of the line.

Your city has sometimes been styled "the hub of the universe." If the designation is just, probably the readers of ZION'S HERALD will not object to read now and then of what is going on among some of the spokes, of which Ontario is Canada may justly claim to be one.

At this season of the year, there is considerable dearth of religious news in this part of the world. None of our churches are closed on the Sabbath in the summer season, though some of our ministers are now enjoying a vacation, and more would gladly do so if the means were at hand; but, unhappily, the majority of us receive little more than is necessary to meet the current expenses of our respective households, so that our trips are few and far between.

A few camp-meetings have been held, and others are announced, but the total is very small compared with the list which we see advertised in the columns of your religious journals at this season of the year. There is one now being held at Grimsby, which somewhat approximates to your Martha's Vineyard, Ocean Grove, etc. This is only the second year in which it has been held, but the grounds have been supplied by other heroic brethren, who have entered their places; and thus, we trust, will be able not only to keep the posts already established, but to enter others in the name of Him who claims the world as His own.

Like yourselves in the south, we have been sadly inconvenienced by the intense heat of the season. The effects have been manifest in numerous cases of sunstroke, and several cases of death.

Every summer there are numerous instances of the latter, but it has seemed that the number has been greater this season than usual. The long continued drought has seriously affected root crops, and should it continue, the majority of cattle will suffer from the scarcity of water, and the feed of winter will be much reduced. But the Lord reigneth. Let the earth rejoice!

Victoria University, which is our chief seat of learning, has passed through several very severe crises, which have threatened its destruction; but the endowment fund of one hundred thousand dollars is well-nigh completed, while the Edward Jackson chair—theological—has been placed on a safe basis, having received an endowment from its sainted founders—E. Jackson, esq., and his wife—the noble sum of thirty thousand dollars. Rev. J. H. Johnston is the agent of this university, and though he may have some equals, we do not think there can be any surpass him as an adept in raising money. Though in the midst of his duties on behalf of the endowment fund, he has raised twenty thousand dollars in a few months towards the erection of Faraday Hall, which is now being built in connection with the university.

J. B. LAPHAM, Secretary.

OUR ECLECTIC.

EBB AND FLOW.

How easily He turns the tides!

Just now the yellow beach was dry,

But now the gaunt rocks all were bare,

The sun beat hot and thirsty,

And each sea-wave waved its long brown hair

And bent and languished as in pain;

Then, in a flashing moment's spasm,

The white foam-feet which spurned the sand

Poured in their joyous outward race,

Wheel'd, wav'd, turned, set the land,

And, a swift legionary band,

Poured on the waiting shores again.

How easily He turns the tides!

The fullness of my yesterday

Has vanished like a rapid dream,

And pitiless and far away

The cool, refreshing waters gleam;

Grim rocks of dread and doubt and pain

Rear their dark fronts where once was sea;

But I can smile and wait for Him

Who turns the tides so easily,

Fills the spent rock-pool to its brim,

And up from the horizon dim

Leads His bright morning waves again.

SUSAN COOLING, in *The Christian Union*.

SHORT SERMON.—In the darkest hour through which a human soul can pass, whatever else is doubtful, this, at least, is certain: If there be no God and no future state, yet even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. —F. W. Robertson.

FAILURE AND SUCCESS.—No true work since the world began was ever wasted; no true life since the world began has ever failed. Oh, understand, my brethren, those two perverted words, failure and success, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure has often been in the sight of Heaven the most magnificent success. When the captain, painted with devils

The Christian World.

METHODISM IN INDIA.

BY REV. F. M. WHEELER.

Methodism, or the American branch of it, is now planted in India, both as an exotic and as an indigenous tree. So far as it has been introduced among the natives by our missionaries, it is now little else than an exotic. Nearly all its material strength comes from beyond the seas. Not only the missionaries, but nearly all the native preachers and exhorters, are supported from home, and, indeed, directly or indirectly, not a few of the teachers in the schools are paid from the same sources. But Methodism as being planted among Europeans, Anglo-Indians and English-speaking nations, is almost entirely an indigenous plant.

Its material support is found in India. It is the importance of this indigenous Indian Methodism and its relation to our missionary operations in this country I would call attention. I would write if I could so as to arrest the attention of all who are interested in the missionary work of the Church. I have no hope, however, of reaching so many. The most I can do will be to awaken a new interest in the minds of such as are more deeply interested than ordinary missionary people.

I shall begin by stating some convictions which, to some, will appear as idle fancies, and which I have now neither space nor inclination to enforce by producing the arguments that have fixed them upon my own mind. First, Methodism is destined to be as correspondingly great a factor in Christianizing Asia as it has been in evangelizing the United States; second, the work is to be immeasurably greater here than in America, in the obstacles to be overcome, the fields to be occupied, the populations to be reached, and the consequent influence on the human family; third, the work will begin or continue to make its beginnings as it has already done here, and it has almost invariably done in other lands, first among the humbler and poorer sort of people, and then upward, as men esteem upward, but as God sees down to the richer and socially higher classes; fourth, the various settlements of Europeans will form kind of base, or rather many bases, for this evangelistic work; fifth, our whole missionary machinery will need to be re-adjusted to run more in the lines which Providence seems to be plainly indicating as the ones chosen for the advance of the Gospel. This can be done with increase of efficiency, and without increase of expense now, and with a certain increasing diminution of expense from this point toward a future point, when for this mission field it may cease. At such a time as this, certainly such a prospect should be examined.

BRITISH CALVINISTIC METHODIST CHURCH.—The statistics of the denomination for the year 1876, presented at the General Assembly at Swansea, were of a most encouraging character, showing an increase of 5,167 in the number of communicants during the year. The following are the totals: Churches, 1,098; chapels and preaching stations, 1,212; ministers, 522; preachers, 305; deacons, 3,739; communicants, 106,742; probationers, 6,205; children in the Churches, 49,444; Sunday-school teachers, 20,385; scholars, 153,763; total collections, £154,048. Every monthly meeting and presbytery shared in the increase of membership.

One hundred years ago Polynesia, with its 12,000 islands, was for the first time clearly made known to the Europeans by the explorations of Captain Cook. Its population was entirely heathen, and the vices of its people stood out in sad contrast with the natural beauty of these island groups.

Now by far the greater portion of Polynesia has become Christianized. Heathenism is mainly confined to the islands in the western part of the Pacific. The missionary societies, whose labors have been so greatly blessed in other parts of Polynesia, are combining their labors upon this western section.

The London Missionary Society has undertaken the work on New Guinea and the islands at its eastern end. The Melanesian Mission will extend its labors to the Banks and Solomon Islands. The Presbyterians will enlarge their work on the new Hebrides. The Wesleyans have included New Britain and New Ireland in their field. The American Board, in connection with the Hawaiian churches, is enlarging its operations in Micronesia.

The history of the Polynesian missions warrants us in expecting large results from this concentration of Christian influence upon numerous island groups, some of which have as yet been only partially explored.—*Christian Guard-*

INDUSTRIAL AND SCIENTIFIC.

A machine has been invented, after a study of ten years, for making seamless paper boxes. It rolls them from the pulp, and will make six hundred an hour, no matter whether they are large or small, round or square.

Work on the east wing of the Peabody Museum of Archeology in Cambridge is being pushed rapidly forward. This building, which is to be of brick, is situated about 200 feet south of the museum of comparative zoology, and will much resemble it in style, except the roof, which will be brick Mansard instead of slate. The wing will be about 87 feet long from north to south, and 44 feet wide, with a projection of 4 feet by 24 on the east side, and covering 3924 feet of land. The building will have a basement 11 feet high from top of basement floor to the top of first floor, and two stories, each twenty-two feet and two inches high, in which will be galleries in halls and exhibition rooms seven feet wide. It is proposed to make the addition to this wing run westward several hundred feet, and join with an addition to the museum of comparative zoology, thus forming a large square.—*Advertiser*.

The greatest addition to the industries of this State, within the last thirty years, is undoubtedly the manufacture of silk. Of the entire product in all the States, New Jersey is responsible for more than a third, the total figures for 1875 being \$27,158,071, and for this State \$10,950,035. New York stands next, and then Connecticut, the two together producing about the same amount. The rapid increase of this industry is astonishing. In 1870 the

secular instruction of the heathen, or their secular instruction mixed

with Scriptural teaching, cannot be carried farther. Neither should it. Government has now taken in hand the secular instruction of the people. Let government have it. It is not the work of missionary societies.

The heathen have learned the value of education which thousands and tens of thousands have received without cost. Now let them begin to pay for the instruction of their children as people do at home who are contributing money for the evangelization of the heathen. This is just. I do not see that it offends against charity.

RELIGIOUS.

The numerical report of the British Wesleyan Conference shows a net increase in members of 14,876; the number now being 372,938, with 33,228 on trial.

In Spain the Gospel is preached publicly in Madrid, Malaga, Seville, Granada, and many other cities and towns. There are eighty-five Bible depots, and 42,000 Bibles, and 35,000 New Testaments, 50,000 portions of Scripture, 1,300,000 tracts, all printed in Madrid, have been circulated.

The old Catholics of Germany have 60 ordained priests, 9 students of theology, a faculty of theology in Bonn, a Bishop, and 15,709 male members of mature age, who, with their families, represent a body comprising 49,351 souls. The old Catholics of Switzerland number 73,380 souls. The ordained priests are not fewer than 66.

Rev. M. M. Parkhurst, in one of his addresses, alluding to his late trip around the world, said: "I never saw a new heathen temple. All the pagan worship I witnessed was in an old, dilapidated temple." "Now that which decayeth and waxeth old," saith the inspired writer of Hebrews, "is ready to vanish away." How different is the aspect of Christianity to-day!

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silk manufactured in this country was but one-fourth the value of the imported, while last year we exceeded our importation by \$2,775,000. The great centre of the trade is Paterson, which thus unites the two great extremes of strength and delicacy, the locomotive at one end and silk at the other. Seven new factories were erected or completed last year. In this business, as in others, different localities become noted for their own special products. Sewing silks and twists are more largely made in New Jersey than elsewhere, while New Jersey sends out vast quantities of ribbons, millinery goods and necktie silk. The dress silks of Paterson have, however, achieved a splendid reputation, and we trust the time is not far distant when all American goods can be sold without a French label. Both in jewelry and silks this concession to fashion is yet made, and while the maker of the goods must be governed by necessity, it is little to the credit of the purchaser that he is under such a pressure.—*Newark Advertiser*.

Four projects, on paper or partially completed, are on hand for crossing the East and North rivers. These are: the Brooklyn bridge, 1630 feet clear span; the Poughkeepsie bridge, 1630 feet; the Blackwell's Island bridge, two spans, 1270 feet, and the Hudson river tunnel, 2670 feet, and the Hudson river tunnel about fifteen millions, according to the estimate. The company has ten millions capital. Concerning the suspension bridge over the Hudson the following facts are given: Entire length, 2230 feet; distance between centres of towers, 1630 feet; clear span, 1630 feet; clear height above water, 165 feet; railway grade above water, 190 feet; height of towers above water, 340 feet. The towers are to be wrought iron, with granite foundation piers; the cables and backstays of the best steel, in links and pins, not wires. The rest of the work is to be wrought iron of the best quality.

The anchorage and foundations are in solid rock. The bridge does not encroach upon the waterway of the river at all, and can never for a moment interfere with navigation, either during its construction or afterward. The site is at Anthony's Nose, four miles above Peekskill, which is the best crossing between New York and Albany. According to expectation this route will receive a large freight and passenger traffic by railway trains.—*Advertiser*.

LITERARY AND EDUCATIONAL.

It is claimed that the normal school at Castine is the largest but one in New England. Last term there were 175 pupils.

An American girl, Julia Sinclair, has taken her degree as doctor of medicine at the University of Zurich.

We give a few sample quotations as follows: "Tobacco is a poison," "a violent poison," "It poisons the blood, impairs digestion, and depresses the vital powers."

"It is a filthy practice and a moral slavery," "It blights and blasts the intellect," and "is a heathenish indulgence."

"It has an unholy alliance with rum and lust and the ruin of immortal souls."

"Any Christian in this day of light, who uses the poisonous and filthy drink as a luxury will doubt whether he is accepted with God."—TRUE. "A slave of appetite cannot be a Christian."—GIBBONS. "At this moment tobacco is one of the greatest hindrances to the cause of religion and morality."—TRUE.

Such is the sentiment of Methodist literature upon this subject—see Essays of Drs. Gibbons, True and Crane. If these statements are true, there is certainly a great reform demanded in the Church and the world to-day. St. Paul declares that "our bodies are the temple of the Holy Ghost. If any man defile the temple of God, him will God destroy."

That we may cleanse ourselves from all filthiness of the flesh and spirit, be it—

Resolved, 1. That the pungent publications of our Church give promise and pledge of a radical reform on this question.

2. That the "Arts of Intoxication" by Dr. Crane, the Prize Essay "On Tobacco and its Effects," by Dr. Gibbons, and "A Word to Lads on Tobacco," by Dr. True, be placed in our Sunday school libraries, and circulated generally in our societies.

3. That in reading the "Rules of Society" which condemn "Needless self-indulgence," "Doing no harm," "Doing that which is not for the glory of God," the sentiments of our Conference and Church be read in connection with a note of explanation.

4. That we re-affirm the standing resolution of this Conference, that no minister be admitted into this body who indulges in this "unchristian and unchristian habit."

5. That if there are members of our Church who sell this "vile narcotic, for the honor of religion and the purity of the Church, we request them to abandon the business at once."—*Maine Conference Minutes*.

We take from an exchange: "Anthony Comstock continues his raids on the obscene literature vendors, two of his latest victims being F. G. Farr, of Indianapolis, and Sarah Summers, of Des Moines, Ia., a woman of 33, who was detected in conducting an infamous correspondence with young school girls and youth of both sexes, in all parts of the country, every State of the Union, as well as all parts of the British provinces, being represented in the pile of letters she had received. In one instance, to secure more positive evidence, Comstock replied to a letter just seized, adopting the language and style of an artless miss, purporting to be attending a high school, and the response, he says, was 'perfectly damnable.' The woman was held in default of \$2,000 bail, to appear in the United States Court."

The Prefect of the Seine has proposed to reward the good boys of the higher class municipal schools in Paris by giving them, not the humdrum book, nor traditional school prize, but a ten days' trip to the seaside. Here they will take up their abode, accompanied

by the doctor of the school, the professor of natural history, and other masters, and everything will thus be done to make the sojourn at the seaside instructive as well as agreeable.

Mr. H. G. Lange, publisher at Neu-salt, Silesia, Prussia, will soon publish a new German Commentary on St. Paul's Epistle to the Romans, in fifty discourses, by pastor Krummacher, of Brandenburg.

Prof. Huxley says of the collection of antiquities of Prof. Marsh, of Yale: "There is none like it in Europe, not only in extent of time covered, but by reason of its bearing on the problem of evolution; whereas, before this collection was made, evolution was a matter of speculative reasoning, it is now a matter of fact and history as much as the monuments of Egypt. In that collection are the facts of the succession of forms and the history of their evolution. In the large sense, as referring to times before man made his momentary appearance, America is the place to study the antiquities of the globe. The reality of the enormous amount of material here has far surpassed my anticipation."

TEMPERANCE.

TOBACCO.

We give in this report a brief review of the statements of the Maine Conference against tobacco, for the past twenty years.

We quote the language used in the Minutes as definitive, declarative and condemnatory. Repetition is the law of conviction and reformation—"Line upon line, precept upon precept." This year is "Centennial," and repetition is in order.

From 1856 to 1862 tobacco is declared to be an "expensive and needless indulgence, an injurious narcotic, a debasing indulgence, and like alcohol a violation of the laws of physical, intellectual and moral life."—Dr. Allen.

It is declared also to be "a fearful waste of money, a pernicious habit, at war with cleanliness, unbecoming a Christian, and especially a Christian minister." It is further termed "a destructive, sensual indulgence," and "an unchristian and pernicious habit."

Competition in price is not intended with the so-called "cheap" or "economy" tobacco, nor with "chemical" or other paints, which are composed largely of lime, water, and other inexpensive ingredients.—*Boston Evening Traveller*.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

Sept. 12, 1876.

LOUIS—Superior, \$2.00 @ 25¢; extra, \$4.00 @

Michigan, \$4.50 @ 62½; St. Louis, \$6.19 @ 50¢;

Southern Flour, \$6.00 @ 75¢.

CORN—Mixed and Yellow, 57¢ @ bushel.

OATS—35¢ @ 50¢, bushel.

SHOOTS—\$1.00 @ 15¢ bushel.

PEAS & PEAS—\$1.00 @ 15¢ bushel.

SARDINES—Herring Heads, \$2.00 @ 25¢ bushel.

Red Top, \$2.50 @ 35¢ per bushel; R. I. Bush, \$3.00 @ 40¢ per bushel; Clever, \$1.00 @ 10¢ per lb.

APPLES—\$1.00 @ 15¢ bushel.

BEEF—\$10.00 @ 12¢ for meat, and extra meat,

\$12.00 @ 15¢ for fat, for family.

EGGS—\$2.00 @ 25¢ bushel; Lard, 11½¢ @ 10¢ lb.; Ham, 15¢ @ 15¢ lb.

BUTTER—22¢ @ 50¢ bushel.

CHEESE—Factory, 9¢ @ 9½¢.

EGGS—18¢ @ 20 cents per dozen.

HAY—\$1.00 @ 15¢ bushel.

POULTRY—\$1.00 @ 15¢ bushel.

TURNIPS—25¢ @ 50¢ bushel.

BEETS—25¢ @ 60¢ bushel.

CARROTS—25¢ @ 50¢ bushel.

MARROW SQUASH—25¢ @ 50¢ bushel.

DRIED APPLES—\$2.00 @ 15¢ bushel.

ONIONS—25¢ @ 50¢ bushel.

SWEET POTATOES—\$1.50 @ 35¢ bushel.

PEACHES—Crawford, \$1.00 @ 25¢ bushel.

REMARKS.—Beef remains unaltered, and the demand is moderate. There is a good demand, and an active market, for choice grades of Butter. Eggs are firm. Apples are plenty, and dull. Bartlett Pears sell at \$5 @ 50¢ bushel.

BARTLETT PEAR.

BUTTER.

CANDY.

CHEESE.

EGGS.

FLOUR.

HAMS.

LARD.

MELONS.

ONIONS.

POTATOES.

PUMPKINS.

PUBLISHER'S NOTICE.

The name of each subscriber is printed on the paper sent every week, and the date following the name indicates the year, month, and day to which it is paid. If this date does not correspond with payment made, the subscriber should notify the Publisher immediately.

Postmaster and subscribers wishing to stop a paper, or change its direction, should be very particular to give the name of the post-office to which it has been sent, as well as the one to which they wish it sent.

To return a paper, or refuse to take it from the post-office is not a proper notice to stop it. Persons wishing to discontinue their paper should write to the office of publication and say so; but should be very careful to forward amount due, for a subscriber is legally bound as long as the paper may be sent, if the arrearage remains unpaid.

Communications which we are unable to publish will be returned to the writer, if the request to do so is made at the time they are sent, and the requisite stamps are enclosed. It is generally useless to make this request at any subsequent time. Articles are frequently rejected which, if condensed into half their space, we might be glad to use. Anonymous communications go into the waste-basket at once, unread.

Articles are paid for only when this is expressly stipulated.

ZION'S
HERALD.

THURSDAY, SEPTEMBER 14, 1876.

FIFTEEN MONTHS

For Only \$2.50, and 20cts. additional for Postage.

New subscribers, who will forward their names between this and October 1st, shall have the paper the **BALANCE OF THE YEAR FREE!**

And on the payment of their subscription it will be dated January 1, 1878.

This offer is made with the expectation of adding to our list a large number of NEW NAMES.

We wish most earnestly to appeal to every Methodist minister to make the offer known to his people AT ONCE.

Do not, brethren, allow the matter to be delayed.

There is not, probably, a Church in New England where there could not be obtained many new subscribers by a little special effort.

Also, bear in mind that the interests of the paper are largely in your hands. We send out no special agents, and IF YOU FAIL TO GIVE IT YOUR ATTENTION, it is entirely neglected.

Be kind enough to announce our offer to your congregations WRITING OUT DELAY.

Also, make arrangements for canvassing the Church and Society. If it is not possible for you to give it your personal attention, select some suitable person to do so.

Lists of subscribers will be forwarded very soon to each preacher in charge; and, in the mean time, we hope arrangements will be made for a thorough canvass of every Church and Society.

It often happens, in sending out lists, that the names of some subscribers are omitted. This is occasioned by there being more than one post-office on a charge. If the subscriber's post-office address is not the same as the minister's, of course we have no way of knowing that they are members of his parish. When names are omitted, please inform us, and they will be forwarded at once.

According to the new postage law, publishers are obliged to collect postage. Subscribers are relieved of the trouble of paying postage at the office where the paper is delivered, as formerly, but it is to be sent to the publisher in advance.

We sincerely hope that every preacher will call the attention of his people to this subject, and urge upon those who do not take ZION'S HERALD the importance of doing so.

And let every reader of this paper recommend it to his neighbor who may not be a subscriber.

Persons wishing to subscribe, and not finding it convenient to pay now, can forward their names immediately (that they may have the full benefit of our offer), and send the money between this and January 1st.

A. S. WEED, Publisher,

36 Bromfield St., Boston.

A GREAT UPLIFT.

That is what the Church needs at this hour, a great uplift and a divine inspiration. She is in a hopeful condition. Despite the challenges of doubt, she enjoys the respect of the world. The pure forms of Christianity are rapidly growing. None of her institutions are weakening. The moral element within the Church preserves its membership, as a rule, from immorality. The lapses from virtue are the exceptions, and the sensation occasioned by any public scandal on the part of a Christian professor, shows both the sensitiveness of the conscience among the members of religious bodies, and the rareness of the event. Neither the Church nor the world have become so used to such events as to cease being surprised at their occurrence. The business morality of the world, although much below the Christian standard, is publicly tested and measured by it. However popular a man may be, however high in position, if he commits open breaches upon the ethical canons and the most unwished-for result has become reality. To all appearances the Turk will now be stronger and more overbearing than ever in his treatment of the Danubian provinces.

But, with all this, the Church has not sufficient grasp upon the world to give religious interests a predominance over secular. She cannot crowd her sanctuaries. She is not felt with much power in the highways and dark places of sin in our cities. Her congregations are not converted; her children are not early brought into her fellowship; she has not a constant evangelizing progress among the populations where she stands as the light and hope of the world. Tens of thousands of sermons are preached without converting a sinner or inspiring a saint. An amazing amount of direct agency, of organized instrumentality, of extraordinary measures, is exerted without much manifest result. In the great body of our religious services there is but a slight appearance of moral power, and no great effort seems to be requisite on the part of unconverted persons to resist the formal persuasions to a religious life.

There are hundreds and even thousands of earnest and devout Christians in the land; but in some sense they seem to be almost a class by themselves. They have their special services. They meet in great congregations to enjoy protracted opportunities for mutual conference and help. They do not forbid, but earnestly seek, the presence and spiritual concurrence of others, yet they do not gain it. The result seems to be, that, throughout the Churches, there are little handfuls of godly men and women who confer often together and take great comfort in each other's society, while the vast body of the Christian membership remains unaffected by their fervor or their faithfulness. Many of these persons exhibit great elevation and purity of life; great deadness to the world, and extraordinary spiritual apprehension of the presence and favor of God. They stand as a kind of ideal illustration of the possibilities of grace, but of a condition of life esteemed neither possible nor practicable for average Christians. Indeed, in many instances, their experiences are esteemed morbid rather than natural, or, at best, a special gift of God, rather than an ordinary example of Christian life and enjoyment.

In some instances, late evangelists have been eminently honored in their public efforts in great centres of population. They have gathered immense masses of people. Large numbers of Christians have flocked to their services and have been greatly revived by the animated exercises of these extraordinary means of grace. Hundreds of persons, some of them fairly miracles of spiritual power, have been converted to God. But the same result has followed in these instances. Limited portions of local Churches only have been affected. The great body has remained unmoved, so that after the most successful of their meetings have closed, certain cool and calculating ministers, looking around, and not giving, perhaps, sufficient weight to general results, have asserted, what was doubtless true, that in the great body of the Churches there were no apparent evidences of the spiritual awakening kindled by the evangelists; and, indeed, that the lively sensation they occasioned by their immense gatherings had rendered the ordinary services of the Churches somewhat insipid, and had scattered rather than increased worshiping congregations. This is really the reason why a higher estimate is not placed upon the united services of the Young Men's Christian Association. Unless the pastors are personally alive, and earnestly follow up their large and lively union gatherings, the average local meetings will lose attraction rather than gain by such occasional services.

Now what is needed is something more general and much more powerful. The Church requires a fresh and stronger grasp upon the world. The tide that now flows the wrong way needs to be turned by a Divine Hand that it may roll towards the altar of God's house. The whole Church needs a baptism—pulpit, pews, singing-galleries and Sunday-school. The air is heavy and worldly; it needs to be purified by a powerful breath from on high. These slight religious movements, which serve barely to replace the inroads of death upon the Church, are worthy of all the endeavors out of which they are born, but the world will never be saved by them. The meetings which are now

planned for the opening of the new year will be of no more lasting or profound or general service to this city and vicinity, than the meetings in New York were to it, without a more pronounced divine element enters into them. What was there, in the arresting of the great tides of life in that metropolis, that manifested the presence and the power of God? When the revival in 1857 occurred, the hand of God touched every portion of that city, and theatres were thronged on week-days to hear the preaching of the Gospel, and the noon-day meetings which have lasted until the present time were established. Now, this is our want. We need the presence and blessing of the Holy Spirit more than the agency of Moody and Sankey. This may be secured long before the tabernacle is completed, or the devoted evangelists enter the city. The Conqueror waits upon the hanging and thirsting prayers of the Church. To call generally upon God in the persistent use of the appropriate and long-honored means of grace, is the most hopeful measure to secure what the Christian Church and the world need above everything beside.

TRUTH AND FICTION.

The Servian struggle with the Turk is about at a close for the present, and as we look back over the two months, or less, that it has lasted, we find it more difficult than ever, in these Eastern complications, to separate truth from fiction. One thing only is clear, the diplomacy of the Great Powers has again brilliantly displayed its art in still maintaining the *status quo*, by guiding the course of events that the most unwished-for result has become reality. To all appearances the Turk will now be stronger and more overbearing than ever in his treatment of the Danubian provinces.

The great problem in the whole story yet remains, that of separating truth from fiction. What is true, and what is false? At the commencement of these troubles, now almost two years ago, an early peace was promised, whereas the strife between the Slavs and the Turks continued to increase in bitterness; and again, the struggle would at most be local, whereas it has in reality, during its continuance, involved all the nationalities of the region except the Greeks. All the battles have the fortunate faculty of helping both parties to glorious victories; and if they had lasted a few weeks longer, both armies would have been consumed to the last man. These exaggerated or absolutely false stories have become so common, that the world has hardly known what to believe; and in the popular mind the whole affair has approached that of a farce, while thoughtful men have awaited in suspense the final end to know the real condition of the strife.

This falsification has been mainly produced, on the one hand, by the leaders of the Slavonian journals, and on the other by the Turkish bulletins. But these Turks are awkward in the accounts of their battles; they simply falsify results, but are not inventive. The Slavonian journals are far ahead of them in the art of fiction, for they announce victories before the battles have been fought; they have assured us again and again that Tscherniaff—the "great commander"—had ground the Turkish armies to powder, and so filled the Danube with corpses that the mill-wheels were obstructed by the bodies of dead soldiers. And they repeat the oft-told story of Joan of Arc, the Bulgarian maid that seized a red flag with one hand, while she raised the cross with the other, and, thus panoplied, incited the hitherto timid peasants to battle and victory.

And now that the struggle is evidently drawing to a close, with the Slavonians utterly defeated, it is quite surprising to see the inventive power of the correspondents of Slavonian journals. They are already fully informed as to the intent and purposes of the Porte, and are confident that it will not be allowed to gather the fruits of its victory. Neither Servia nor Montenegro will submit to curtailment of power, and the entire independence of both the provinces is the only condition upon which they will accept the peace that is forced upon them. The Porte will not even be allowed to collect the costs according to the usages of war, one of the first of which is indemnity from the conquered party. At most, a Turkish garrison will be permitted to remain in Belgrade, to be on hand to prevent future risings.

But they leave us quite in the dark respecting the result of all these doings. The war was declared in the beginning to be a volcanic outbreak of long-suppressed indignation on the part of the provinces of the region, all of which would unite in the uprising against the Turkish oppressors. But, on the contrary, the other provinces have shown but little sympathy, and given no aid; and even Servia and Montenegro have not held well together, and are now contending as to the way of bringing the futile struggle to a close. We are sorry to see the accusation, from apparently reliable sources, that the rebellion of these two States was artificially nurtured, and was not the spontaneous work of the people. Had it been spontaneous, or even sustained by half the Slavonians of the Danubian valley, it would have flamed up with mighty power.

In the course of the conflict neither of the leaders appears to have gained much credit. Prince Milan, of Servia, who commenced the fight with such high-sounding phrases, seems to have been extremely jealous of Nicholas of Montenegro, and the latter would seem to have had his own glory, rather than the success of his cause, uppermost in

mind. The great object of the insurrection was to form a Pan-Slavistic union of all the Slavs in the Turkish provinces, of which both princes seem anxious to be declared the head, and this was to be gained by intrigue rather than by free expression of the will of the whole nation. This war seems to be against the Turks primarily, with a view finally of turning it against the Austrians, so far as their Slavonian provinces are concerned; and the proclamations of all the leaders had a tendency this way, beginning with that of Prince Milan, of Servia. It is, in short, a movement inspired by Russia, and feared by Austria on account of its Slavonic peoples, and by the Hungarians on account of their hatred of the whole race.

Had the Servians conquered, and driven the Turks from Bosnia and Herzegovina, they would next have expelled them from Bulgaria, and then raised the standard against all the enemies of the Slavonians, which would have brought on a bitter conflict between them and both Hungary and Austria; and this peculiar and troublesome complication is the cause of all the misfortunes of the entire locality.

Now, we are in no sympathy with the Turk, and would like to see him driven out of Europe; and if half the accounts of his atrocities in Bulgaria are true, he should be crushed by the civilized world. But we see no good sense in jumping from the frying-pan into the fire. Let Russia obtain these provinces through the false cry of sympathy for the Servians and others, and she would soon erect a second Russia on the Danube that would not confine itself to controlling the Turk, but would also prove a barrier to the spread of Protestant civilization eastward. The whole region is to be the arena, before long, of a great struggle between eastern and western culture and interests.

FOREIGN CORRESPONDENCE.

Our great and critical Conference at Nottingham has come and gone. It is destined to be a memorable one; in some respects, perhaps, the most memorable in history. The town of Nottingham is a fair and comely city, set in as beautiful a frame of parks, foliage, recreation and nursery grounds, as is to be seen in England. It is also historically important and interesting, having figured prominently in more than one political and national crisis; but I must not turn my simple letter into a hand-book for tourists, or a topographical dictionary. It is a large and influential Methodist centre; together with Derby and Leicester, it should be said to dominate and influence east midland Methodism. We have four or five large, handsome and commodious chapels there, besides several smaller ones; and our members include several lace and hosiery manufacturers, besides a full proportion of the shopping class of society. The Conference was held in Halifax Place Chapel—a very handsome building internally, seating some fifteen hundred people, but objectionable for Conference purposes because of the huge warehouses which closely surround it, and hem it in, making proper ventilation almost impossible; and also because there is no internal communication between the basement story (containing vestries, school-rooms, etc.) and the chapel itself. The weather was fearfully hot, and the closeness and offensive smells anything but agreeable. Yet Nottingham must be a healthy town; for, in spite of the above-named great disadvantage, I did not hear of any case of illness among some six or seven hundred men.

The new president is an eminently godly man; and his godliness is of an especially fervent and communicative type. This was felt almost from the moment of his taking possession of the chair. Conference devotional services are always most impressive. They were intensely so this year. The conversation on the work of God, and a prayer-meeting conducted by the president during the absence of the stationing committee, will long be especially remembered as times of remarkable blessing and power.

Mr. McAulay displayed qualities with the possession of which he had been hardly credited. At all events, even his warm supporters did not expect to see them so conspicuously shown. He is naturally a sanguine, nervous, impulsive, and energetic man; and, looking forward to the serious discussions impending, a good many were anxiously wondering how he would deal with the Conference, when burning and exciting questions were *sub lite*. It was soon evident that, whatever might be the natural gifts or defects of the president, he was under especial divine influence and guidance. For my own part, I have never seen the chair more worthily or efficiently occupied. The calmness, dignity, self-control, and absolutely colorless impartiality shown by the president, were truly wonderful, and drew forth many an expression of thankfulness.

The Colonel has even a peculiar kind of pity for us at the North who sincerely hold to different views, and thus pathetically closes his essay:

"I love human progress so long as it is human, but when it degenerates into vice and inhumanity, and converts us into miserable bastards of nature, I despise it. Surely those who would thus corrupt and pervert human nature are all 'weakness in good, strong in all evil.' But we should seek their reformation by facts and reason, and not by violent denunciation."

We are sorry to express our fear that even this well-meaning effort to secure this end has failed in our instance.

The *Western Methodist* (Church South), in accepting the result of the Fraternal Commissioners, interprets it in a much broader sense, doubtless, than the Commissioners themselves intended; certainly, very different from the interpretation placed upon it by *The Methodist* last week. This is "absorption" or "organic union;" and in such a condition of common Church membership, where will our African M. E. brother find himself?

"But—we say it thoughtfully and deliberately—the logic of events, displayed in the action of the Joint Commission, demands the union of Northern Methodists in the South with the M. E. Church, South, and the union of Southern Methodists in the North with the M. E. Church. We leave out of view brethren, Northern and Southern, on 'the border,' as it is used to be called, because their case was provided for in the division of 1844; and we leave out also the colored brethren, because those who were in the M. E. Church, South, have been settled in their own organization." But, after these exceptions, we say that because encroachments, North and South, were and are based on facts and principles, or on misconceptions and prejudices, all of which, by the action of the Joint Commission, have been set aside without force, and because fraternality, not merely Christian, but Methodist fraternality—*a common membership in one Methodist family*—wherever experienced, must have its development and demonstration, it follows, of course, that are long, though gradually, and yet as rapidly as human nature will yield to God's grace, there can be in no one territory, either in our own country, or in foreign missions, two annual Conferences; and there can be in no one city, town, or neighborhood, Churches, or societies, representing the two Methodisms. Gov. Rice stands as the declared representative of legislative enactments upon one of the most important moral questions of the day, which thousands of conscientious men in the State cannot approve, but must oppose, from the deepest convictions, with all their power and in every practical form. The party, as a party, in its platform, declines expressing any opinion upon the subject other than to intimate that equally thoughtful and sincere men differ in their judgment as to the wisest modes to save the State and its citizens from the wretched consequences of intemperance. The great trouble is, that this ignoring of the subject is, after all, the most effectual opposition to any effective progress in reforming the evil.

The question as to who should be the occupant of the presidential chair awakened unusual and most lively interest. Up to the eve of Conference, it had been almost assumed that Rev. W. B. Pope, one of our late representatives to your General Conference, would be elected; and, had he been present, no doubt he would have recommended him. The meetings which are now

been chosen by a large majority. But, on his return from his mission to you, he found himself under the necessity of obtaining medical advice. The result was a formal and very explicit written declaration that he must not undertake any special responsibility or work—least of all, such heavy responsibility and work as are devolved upon our president. Mr. Pope yielded to this counsel, and was absent from the Conference—influenced, in the judgment of those who should know him best, not only by the medical opinion, but by the most decided opposition to the scheme of representation prepared for the consideration of the Conference by the special committee. Some four hundred ministers, out of perhaps seven hundred present, constituted this year the electing body; and these who had been divided between Dr. Rigg and Rev. Samuel Coley, theological tutor at Headington College. It was impossible to ascertain whether of the two later had the larger number of supporters; and, as the friends on either side were resolute to stand by the man of their choice, a coalition became impracticable. The result was, as might be anticipated, a very divided vote. In the end, Mr. McAulay obtained one hundred and forty-six votes; Dr. Rigg, 137; Mr. Coley, 126. The entire number of votes sent up was four hundred and twenty-two; so that our new president was chosen by some six, more than one-third of the whole number voting. This was felt to be an awkward state of things, and I heard many express an opinion in favor of your principle which, as I understand, requires an absolute majority in such a case. However, we have not that principle; but we have what answers just as well, the brotherly feeling and frank hearty loyalty which accepts the decision of a majority, however small, and rallies round the new president, by way of both congratulation and support. In the present instance, we have abundant reason to believe that the wishes of the majority were overruled by divine wisdom, and that God has given us, in Mr. McAulay, the man for the time and the place.

The new president is an eminent godly man; and his godliness is of an especially fervent and communicative type. This was felt almost from the moment of his taking possession of the chair. Conference devotional services are always most impressive. They were intensely so this year. The conversation on the work of God, and a prayer-meeting conducted by the president during the absence of the stationing committee, will long be especially remembered as times of remarkable blessing and power.

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This does not signify that the problem is a failure; only that it is so important as to require time and to demand in us perseverance. The Church has a difficult work to perform, and requires an indomitable spirit to hold on against all obstacles. We should take fresh courage when we remember that the solution depends not on us, but on God, and that He often succeeds in what we thought could not be a success, and at times regarded by us as impossible. "Master, we have toiled all the night and have taken nothing; nevertheless at Thy word we let down the net." This was the voice of faith and courage. Never fail to "try again." The wood may be hard and the axe dull, but try to with more strength, and God will give success. Call nothing impossible that lies in the direction of divine promise or prophecy.

The *Christian Advocate* of Sept. 7, contains a long, well-argued, and calm appeal of a committee consisting of Drs. Joseph Cummings, Daniel Curry and K. P. Jervis, appointed by the large minority of the General Conference to address their brethren in the different Annual Conferences upon the Presiding Elder question, especially in reference to the proposition now being submitted to them to change the restrictive rule in order to secure a slight modification in the office. The appeal is written in excellent spirit; and with a good show of reasonableness urges a negative action in the Conferences when the question comes up, because the course now proposed by the majority is in no sense an expression of the desire and opinion of those seeking a modification of the office, and because it hinders rather than helps the object had in view. They urge, also, the fact that such a procedure, in an indirect way, seeks to dispose of the great question still in debate (by a significant precedent), of the constitutionality of effecting the proposed change by the direct action of the General Conference itself, without reference to the Annual Conferences. Dr. Fowler attacks the positions of the appeal in a very vigorous editorial, and makes several good points; but weakens somewhat the force of his argument by the levity of his style, and his personal references to the men whose names are appended to the appeal, and to the motives of the large body whose representatives they are. It will not be by wit but by weight that this interesting and delicate question will be ultimately decided.

We advertised a week since a good red organ, as offered for sale. It has now been well disposed of. Mrs. Harum Merrill, having put the instrument in fine order, has bestowed it upon the Bombay mission, established by Rev. William Taylor. It will go out with Rev. I. F. Row, and lead the songs of redeemed men and women near "India's coral strand." Mrs. Merrill has given a fine example of the wisest way of disposing of instruments where the players are no longer in their old homes, but have removed or gone to the mansion above. It will prove a solace to the bereaved thus to consecrate an instrument embalmed in holy memories.

Editorial Items.

Bishop Foster has now perfected his arrangements for a residence among us. As his family has been sadly broken up, Prof. Bowe, lately elected to the chair of philosophy in Boston University, will occupy the episcopal residence, 69 Rutland Street, and the Bishop will board with him. He requests that his correspondence be forwarded to this address. He has left the city to be absent in attendance upon Western Conferences for about two months.

Prof. Bowe and his family will be a great accession to our circles — social, religious and intellectual. The Professor is still in his young manhood, but has already secured for himself a remarkable reputation as a clear and close thinker in the abstruse lines of modern philosophy. The upper classes in the College of Arts will enjoy at once the benefit of his inspiring instructions.

The sudden death of George Smith, the English Orientalist, which was announced by cable despatch last week, has brought to an unexpected close a most important work. Since the year 1873, under the patronage of the London *Daily Telegraph*, he has been engaged in explorations of Nineveh and the Euphrates valley. The very valuable results of these explorations have been given, in part, to the world in his "Ancient History from the Monuments" and the "Chaldean Account of Genesis" — the latter founded upon Chaldean legends which he himself had discovered and interpreted, and which seemed to coincide singularly with the Mosaic history. Mr. Smith's attention was first drawn, in 1866, to Assyrian studies by the discovery of an inscription among a collection of Assyrian remains in the British Museum. Thenceforward, he became a diligent student of cuneiform inscriptions, recording his discoveries, from time to time, in the "Transactions of the Society of Biblical Archaeology." He also published "Cuneiform Inscriptions of Western Asia," and, in 1871, an important work, on the history of Ashurnasirpal, which gave a new direction, and a new meaning, to the study of Oriental antiquities." Mr. Smith was about fifty-one years old at the time of his death.

The *Christian Observer*, Louisville, Ky., sends out as a supplement, a photographic copy, reduced one-half in length and breadth, of its first issue, Sept. 4, 1813, bearing the title of *The Religious Remembrancer*. It was afterwards united with the *Southern Religious Telegraph* and took the name it now wears. Its publisher affirms that it was the first purely religious paper published in the country. We believe, however, this honor is disputed by the late Mr. Willis of the *Boston Recorder*. But it is an ancient and honorable record which this paper enjoys. The size and arrangement shows the marvelous progress that has been made in the last sixty years, in the distribution of religious intelligence. The *Observer* is an able, eminently religious sheet, strongly but not offensively Southern, of the old school Presbyterian type.

Rev. Dr. L. R. Thayer has made his home for the present year at Newtonville, Mass. He has enjoyed a six months' rest after a long period of uninterrupted ministerial service, and is now ready for any providential call to supply a pulpit in the temporary absence or sickness of the pastor.

The public is in a fair way to become familiar with the excellent citizens who are now put forth as candidates for her highest offices. We know not how many lives are latent and patent of Gov. Hayes. We only know that Howells' is still to come. But, in addition, the pencil of the artist, in countless forms, is brought into requisition. By far the best engravings we have seen are those of Hayes and Wheeler engraved and published by the Continental Bank Note Company, of which Messrs. R. H. Curran & Co., 28 School Street, are the New England publishers. They are fine, pure line engravings, in the highest form of the art, admirable likenesses, and, indeed, uncommonly good-looking and manly busts. About the best campaign documents, on the Republican side, are the portraits of the candidates.

Last Sabbath was an interesting day at Wellesley College. It was the Feast of Gathering — the opening Sabbath of the term — and much account was made of it. The large platform, in the beautiful chapel, upon which stands the desk, was transformed into a bower of green-house palms, ferns, rare plants and flowers of various colors and rich odors. Rev. Mr. Pentecost, who officiated on the occasion, spoke from the centre of a garden. Twelve young ladies opened the service with song with an impressive hymn, and the three hundred and twenty-five young ladies (for the institution was more filled; it being expected that the examinations for entrance will diminish the number to its normal capacity) unit in the remaining exercises of worshipful song. Nearly two hundred visitors were present, filling the spacious gallery, to unite in the interesting services. The discourse was appropriate, tender and persuasive, upon the ever fresh theme — "God is love;" and a hallowing and inspiring impression seemed to be left upon the hundreds of young hearers in worship together.

In the evening Dr. Touré conducted a prayer-meeting.

The regular college classes are not yet large, but increase in size every year, while the eagerness of young women to avail themselves of the remarkable facilities of this beautiful site, this school in a palace, with numerous and well-filled chairs of instruction, naturally increases as it becomes known. A large number of applicants are now upon its list, waiting for vacancies.

Our city is to be congratulated in the accession to its educational corps of Col. Homer B. Sprague — one of the most accomplished educators of the day. Prof. Sprague has just been elected master of the Girls' High School. He is not unknown as a teacher in New England, being a native of Worcester County, and a graduate of Leister Academy, and of Yale College in the class of 1852. He has been a student of law, but early accepted the profession of a teacher. He has been principal of the Estester High School and of the Meriden Conn. Normal School, and a professor in Cornell University. His last position was at the head of the Adelphi Academy, Brooklyn. During the war he led a Connecticut regiment. He is a full and polished scholar, especially in English literature and rhetoric. He has few superiors upon the platform, and has that personal magnetism and power of awakening and inspiring the minds of his pupils which evidently fit him for his new station. We shall still hold him to his promise of completing his excellent essay upon gesture in speaking, the first instalment of which in our columns awakened so much interest.

We learn with great satisfaction that a gentleman has offered some \$50,000 toward endowing East Greenwich Academy on the condition that other friends will provide for the debt now resting upon it. This originally amounted to \$51,000. It is now reduced to about \$30,000. This generous offer must greatly stimulate the friends of the institution to contribute liberally for its relief. Let there be a general rally to its help throughout the Conference. Let its friends send in at once their voluntary gifts to the agent, Rev. M. K. Bray, thus aiding him in securing at an early day this princely donation.

We understand there is a prospect of further endowment by other parties; if the efforts now being made to provide for the indebtedness prove successful. This grand old seminary should be saved to the Church. It has done great service for Christianity and education in New England.

The fall term has opened under most favorable auspices with a large accession of new students. Prof. Blakeslee, who is deservedly popular, is aided by a large and efficient corps of teachers.

We have received a handsome pamphlet containing the annual circular of Claffin University and South Carolina Agricultural College, Orangeburg, S. C. Dr. E. Cooke, the president, has been paying the summer vacation in this vicinity. He is now just about returning. The institution is prospering. The new brick building, replacing the one that was burned, is fast approaching completion. Its facilities are eagerly sought by young men preparing to teach and to preach, and it offers one of the few hopeful and encouraging solutions of the Southern problem. No money is more economically or wisely expended than that which is devoted to the education of the teachers and preachers of the colored people so lately emancipated.

Lasell Seminary for young women, Auburndale, Mass., seems likely to open with a full house. A larger number have engaged rooms for next year, commencing Sept. 4, than for many previous years. Miss Maria Melchior, of Berlin, is a fine acquisition to the department of modern languages. The other teachers are as last year. Internal improvements have been made during the vacation, and this pleasant, homelike place of education is more comfortable and attractive than ever for its fortunate pupils.

It is understood that the ladies who finally came with great fervor to the aid of the committee seeking to preserve the Old South meeting house, have been able to secure the requisite \$100,000, and a formal offer has been made to the trustees. The present delay is occasioned by certain legal inquiries, and the discussion of several restrictions upon the use to which the building may be put. Strangely enough, it is said the trustees insist that it shall not be used for religious services. We can hardly believe this to be true.

We have received a copy of Dr. Nathan Allen's instructive and able paper upon the Treatment of the Insane, read before the Social Science Association in Saratoga. We shall make extended quotations from it hereafter. No writer in the country has studied this sad subject more closely, or writes upon it more intelligently or wisely, than Dr. Allen.

The official papers, with one exception, accept, with more or less heartiness, the report of the fraternal commissioners. The Northern protests without qualification against the premises upon which the formal

act of fraternity is based. It objects to the legitimating of the Southern Church, and doubts the constitutionality of the course pursued. It does not, however, object to the most Christian and fraternal relations between the two Churches, but heartily advocates this.

Rev. A. C. Dutton, formerly a very efficient member of the Vermont Conference, now stationed at Yorkville, S. C., called last week at our office. The pleasant occasion of his visit North was made evident by the following item headed in during the week by one of our Chelsea pastors:

Married, by Rev. N. T. Whitaker, September 5. Rev. A. C. Dutton, of the South Carolina Conference, to Miss Elizabeth Watson, of Chelsea.

The Commonwealth, a very spirited and well-edited temperance paper, published in Hartford, Conn., issues a chromo, as an additional consideration to new subscribers; but the paper itself is a full compensation for the subscription price, and the picture adds little weight to it.

The old graduates of Middletown, a quarter of a century since and before, will recognize in the head of an advertising firm in our paper, Mr. Elijah Beach, one whose skillful hand was thought indispensable in cutting the graduating suits. We can, from long acquaintance, heartily commend his firm to our ministerial and lay friends who desire the best goods and made up in the finest taste.

The following resolution was offered at the Preachers' Meeting on Monday morning by Rev. D. C. Knowles, and adopted without debate by a vote of 40 to 8.

Resolved, that we heartily disapprove of the policy of holding camp-meetings over the Sabbath.

Governor Rice will hold a reception at the Massachusetts State Building, Centennial grounds, Philadelphia, on one of three o'clock, on Thursday, the 14th inst.

A first-class steamer has just been launched from a shipyard in Greenpoint, L. I., which is built for the Providence and Stonington Steamship Company, and is to run between New York and Providence direct. This steamer is to take the name of the old Bay State, and in its construction and finish will be no superior, and will be worthy of the honored name it bears, "Massachusetts." The frame is of white oak, locust and cedar; floor timbers of white oak throughout. Frames of hull are diagonally strapped with iron bars, four inches wide. The whole number of rooms, some of them large family rooms, will be about two hundred, all fitted up with electric lights. In addition, there will be about two hundred and twenty berths for passengers. The dining-room will be on the main deck, instead of below, a feature on a night passenger boat original with this company, and first introduced by Capt. Babcock, the president of the company, on the sister boat "Rhode Island," where it has proved with the traveling public, very popular.

The grand stair-way, extending from the main deck to the gallery, will be in three flights composed of hard wood.

The engine is fitted with the Sict's adjustable valve gear, and a tubular surface condenser.

Lightning's patent tube heads and tube packings. The refrigerating water is circulated by an independent centrifugal pump, capable of moving 6,000 gallons of water per minute. The same pump is fitted with appliances by means of which the whole capacity could be used in freeing the vessel from water in case of severe leakage.

In addition to the ordinary steam and hand pumps for extinguishing fires, steam pipes are run to all parts of the vessel, so that by the simple turn of a valve, always under the control of the engineer, a fire can be extinguished before it has fairly started.

This magnificent vessel, in connection with the "Rhode Island" (so well known to patrons of the Stonington Line), will be run next season, forming in connection with the Boston and Providence and Penobscot work.

The good Lord pour a hundred pentecostal showers upon this camp before it breaks up!

for the next quarterly meeting, to be held December 5th and 6th. It is estimated that from \$30,000 to \$45,000 are connected with the several Reform Clubs of the State. These clubs develop a good many earnest and effective speakers.

The Maine Association of New Jerusalem Churches met in Portland, September 2d, in their church on High Street, Rev. S. F. Dike, of Bath, president.

The report of Rev. Mr. Hayden, of Portland, shows that three adults and four infants have been baptized, and nine have been confirmed during the year past. The reports of the Churches do not show a very vigorous and hopeful growth of the New Jerusalem Church.

The annual business meeting commenced at Old Orchard, September 6th, at 3 o'clock, with a social meeting, conducted by Rev. Wm. McDonald, Rev. W. H. Eole preached in the evening on the "Pearl of great price," and in an infinite manner inspired his audience to seek a valuable, precious, beautiful and ornamental religion; and many consented to obtain the price of the pearl, to the salvation of the perishable gem of a pure heart.

Rev. Brother McDonald preached on Thursday afternoon on the "Strength of the Church."

The ready response made to the invitation to come forward and seek the endowment of strength, evinced a strong desire on the part of most who were present to be fitted of God for the work which legitimately belongs to the Christian Church, f. e., the salvation of the perishable.

During the altar service Brother Inskip came on the ground and preached in answer to his own sermon. His sermon on "Have faith in God," disarmed all prejudice, and won all hearts to him; and all heads, at least, to the cause he advocates. A very interesting altar service followed the sermon, and many souls took hold of God with mighty faith for great victory. This altar service was the Pentecost of the meeting. Brother Munger preached in the evening on a few passages of Christ's prayer for His disciples, showing their qualifications His disciples needed for fullest efficiency in the work to which they were called and appointed. The scene which followed at the altar service was a prophecy of wonderful results for this meeting. There was a sincerity and earnestness in the testimonies and prayers, that are not ordinary even at a holiness camp-meeting. There is a vigor and robustness about the exhortations, experiences and prayers, that carries one back to old-fashioned camp-meetings. May the good Lord pour a hundred pentecostal showers upon this camp before it breaks up!

EAST MAINE.

Bangor. — Hon. Jonas Cutting, a resident of Bangor, and for twenty-one years an associate justice of the Supreme Court of Maine, has recently died. He was held in high esteem in the community for his ability and integrity of character, and his memory will be preserved in honor.

Rev. N. Butler has recently tendered his resignation as pastor of the Second Baptist Church, to take effect October 1st. It is understood that he has in view domestic mission work in Penobscot county. He is an earnest Christian worker, and may succeed attend his future labors!

The Bangor Reform Club is making ready to celebrate its second annual anniversary.

Dr. H. A. Reynolds, its first president, and whose work is well known in Massachusetts, is expected to be present. All will heartily welcome the doctor's return to our largest meeting.

The Winnipesaukee camp-meeting, which was in operation during last week, was also an unquestionable success. Good weather was enjoyed, though nights and mornings were somewhat cool, and the attendance was the largest ever known. Rev. J. Pike, D. D., was in charge. Interesting exercises were held in connection with the dedication of the Manchester and Laconia chapels. Revs. Caswell, Chase, Field, Hamilton, Downs, Bates of Boston, and Dr. Taylor, the evangelist, were among the preachers.

The camp-meetings promise good results to our Churches in the Penobscot valley.

Our people are returning from their temperance homes abroad, and it is confidently hoped that earnest Christian work may be manifested in all our charges. Our Church is most manifestly loyal to the nation, and may also be foremost in the glorious conquest of souls to Jesus Christ! W. L. B.

G. W. Jones, pastor of the Congregationalist Church in Winterport, received six persons into his church in August.

Mr. J. W. Kellogg, agent for the American Bible Society, has just completed his work in Knox county, and reports the following results of his labors: He has visited over four thousand families, and found two hundred and twenty-four families destitute of a complete copy of the Scriptures; sold and distributed over one thousand and four hundred books, and collected three hundred and fifty-eight dollars for the Bible Society. We learn that Mr. Kellogg will visit families in Hancock county next.

Three young men and five young ladies were received into the Congregationalist Church in Machias, Sunday, September 3.

Four persons were baptized and received into the Methodist Church in Millbridge, August 27th.

Seventeen persons have lately risen for prayerns within the limits of the Machias and Whitneyville charge.

The Union Church in Edmunds has been repaired and formally re-opened. It is occupied by the Methodist Church, whose numbers have been largely increased by converts.

C. A. P.

ROHDE ISLAND.

The Providence Methodist Preachers' Meeting has resumed its sessions, which will be held each Monday at 2.30 p.m. at No. 14 Westminster Street, Room No. 8.

Rev. friends of Greenwich Academy will be glad of two things: 1. The fall term has opened very prosperously, with an unusual attendance of both sexes, and every indication of a full school.

2. Prof. Blakeslee has been appointed to the head of the school, notwithstanding his removal from the institution.

The new building is in full operation.

Deriving but little benefit from it, we, fortunately, have not been dependent upon it. This change, though rejoiceing in but four years of existence as yet, nevertheless is already blessed with a goodly number of members, who, though not rich in this world's goods, yet have a mind to work, and a zeal for God beyond that of many an older and wealthier church.

Rocky Hill. — The M. E. Church at Rockbotton has been thoroughly repaired, improved and beautified during the summer vacation, and is now a very convenient and attractive house of worship. The scrapping of baptism was administered in the church on the first Sabbath in September. The church is now looking confidently for a general work of grace.

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MAINE.

Twelve persons were baptized by Rev. J. A. Stroat at West End, Portland, Sunday, September 3. The work at this point is very encouraging, and we look for a strong Methodist Church at this place at no distant day.

Rev. Mr. Tyre, of the Free Baptist Church, Saco, baptized a few persons in the Saco River, September 3.

Rev. William Taylor did good service at the Fryeburg camp-meeting, Sunday, September 3. One seldom hears in these days so much of the first principles of the Gospel as Brother Taylor put in his sermon on Sabbath afternoon.

The Martha's Grove camp-meeting at Fryeburg closed Sunday night, September 3, after an earnest sermon by Brother William Taylor. On Monday morning he gave an account of his missionary labors in Africa and India. An interesting temper

THE SUNDAY SCHOOL.

Third Quarter.
Sunday, September 24.
Review of Third Quarter.

BY REV. W. E. HUNTINGTON.

Two subjects have occupied our attention during the last twelve weeks—Solomon's Temple, and Solomon's writings. The first was the material product of his royal wealth and skill. The temple was rich enough in religious meaning and splendor enough in architecture and finish, to stand as the best perishable monument of the wise man's reign. Solomon's wisdom, however, as embodied in the books of his authorship, is the far more enduring monument, which lasts with the ageless Word of God, and will last through all time. Solomon was a remarkable character—not because he was immaculate in morals or infallible in wisdom; but because he was made conspicuous by great endowments, and by the providential place he filled during a brilliant period of Jewish history. He was human; and although he attained the higher altitudes of human greatness, he also stooped to commit sins which would have swallowed up his royalty and his manhood, had he not been rescued by repentance and forgiveness.

I. DAVID'S CHARGE TO SOLOMON.

The young prince started upon his career after having received the impressive counsel of the father. In the presence of a great assembly of the officers of the realm, both military and civil, the charge was given. David appeals to God's purpose in selecting Solomon to be his own successor upon the throne, and to accomplish the work of building a temple. He exhorts the officers to "seek for" the commandments of God, and Solomon to serve God with heart and mind, as well as with the work of his hands.

II. SOLOMON'S CHOICE.

God first tested the heart of the young king. At Gibeon, where Solomon went in reverence to pay his vows and offer a "thousand burnt-offerings" upon the brazen altar, God asked him to make known his deepest desire. Solomon begged for "wisdom and knowledge." The Lord was pleased with his petition, and granted his request, and assured him that because he had not asked for wealth, honor, or power, all these should be added to the "principal thing," and "none of the kings" should rival him in his riches. God always honors a wise choice.

III. SOLOMON'S TEMPLE.

Upon Mt. Moriah, in the fourth year of Solomon's reign, 1012 B. C., the national sanctuary was begun. It was ninety feet long and thirty feet wide, built of stone, ceiled with cedar, ornamented with choicest gold, silver and precious stones. A portion fronted the temple, fifteen feet in depth, its roof being supported by two brazen pillars. The interior of the temple was divided into the Holy Place and the Holy of Holies, the "vail" separating the two apartments. The cherubim were made to rest upon the Ark as in the old tabernacle. The cost of the temple was more than four billion dollars, according to the worth of the full talent.

IV. THE TEMPLE DEDICATED.

About seven years and a half were occupied in building the temple. On the day of dedication a great multitude assembled, the priests sacrificed at different points as the procession moved towards the temple, and the ark was deposited in the Most Holy Place. The presence of God was manifested by a cloud which filled the temple, and Solomon offers the hearty thanksgivings to God which the nation felt, recognizing Jehovah as the Source of all their prosperity, and the Lord of this new and glorious house.

V. SOLOMON'S PRAYER.

The king kneeled before the multitude, stretched forth his hands, and prayed for Jehovah's blessing. He adored God as the Fulfiller of all His promises. He marveled at God's condescension, that He would dwell in a house made with hands. Yet he humbly prayed that God would watch over His temple, and listen to the prayer that should be offered there, and let His forgiveness fall upon all who should lift their eyes towards that altar, and bless them from heaven, His dwelling-place.

VI. SOLOMON'S PROSPERITY.

When the king had finished his great work, and "all his glory" was upon him, the queen of Sheba paid him a visit. Her presents to Solomon were rich. She tested his wisdom by hard questions, saw his city, palace and temple, and, overawed by the greatness of the king's wealth and wisdom, acknowledged that the half had not been told her. She reverently offers a doxology to the God of Solomon who had so loved and blessed Israel—a marked testimony from a heathen ruler.

VII. THE CALL OF WISDOM.

Solomon personifies wisdom in the opening chapters of the book of Proverbs, and gives utterance to some truths which bear a close resemblance to those which Jesus preached. Wisdom seeks publicity, and cries after men. So did Christ. Simpletons, scorners and fools are warned. But the wicked, who reject the lessons she teaches, will at last suffer an awful retribution. There will come a time when, for such, it will be too late to learn wisdom. Wisdom will only "laugh" and "mock" at the disasters of the impudent.

VIII. THE VALUE OF WISDOM.

Wisdom is illustrated by all kinds of comparisons. The youth are addressed,

who need the restraints of Wisdom's law. Length of days she promises as one of her rewards. The wise man will not violate the laws of health. "Mercy and truth" she commands, to be worn as ornaments of character, and to be graven upon the heart. Trust in God, and a generous acknowledgment of Him, with "substance" as well by faith, are enjoined upon the young. The merchandise of wisdom suffers no depreciation. Pleasantness and peace abide upon her paths. She is a fruitful tree of life."

IX. HONEST INDUSTRY.

The laborious little ant is taken by Solomon as an example in industry. She works faithfully under the impulse of instinct. A man, born with the highest endowments of intelligence, has no right to be a sluggard. Want generally follows in the train of indolent habits. A wicked man is also described in this lesson; he has a "froward mouth," speaks a sly, insinuating language with "eyes," "fingers" and "feet." Seven abominations are mentioned. The law of the household, of father and mother, is held up as invaluable to children both while at home, and after they shall leave the parental roof.

X. INTEMPERANCE.

Woe, sorrow, contention, babbling, wounds, redness of eyes, are the troubles that come to wine-bibbers. The abstinenience of the most radical sort is taught; but do not even "look upon" strong drink, much less touch and taste it. Wine is sparkling and beautiful, but there is an awful poison in it, and its sting is fatal. Drunkenness disfigures men; it is a libel upon innocent animals to say it makes brutes of men. There is no safety in moderation for the appetite is unnatural, and will almost inevitably lead to disastrous results.

XI. THE EXCELLENT WOMAN.

A lofty type of female character is set forth. She is strong in feminine qualities, devoted to her husband, diligent in her household which is her best sphere, dresses with becoming taste, exhibits the law of kindness in all her speech, sets such an example and imparts such lessons that her children cherish fondly her memory, and above all has piety as her best adornment, is thoroughly religious, and an unfaltering disciple of Christ.

XII. A GODLY LIFE.

Youth is the time to be mindful of our Creator, before old age with all its infirmities approaches. An allegorical description of the decrepitude of the aged is given. Eyes become dim, limbs tremble from weakness, food is not easily masticated, the voice is thin, and articulation indistinct, the head blossoms like the almond tree, appetite fails, and the old man soon goes "to his long home." After a beautiful illustration of death, the preacher closes with the exhortation that the young would "Fear God and keep His commandments," for this precept contains all duty.

The Family.

THE SWEETEST NAME.

BY REV. C. A. CRESSEY.

One sweet name my soul will cherish, Long as life to me is given:— Name of Christ, my loving Saviour, Sweetest name in earth or heaven.

Once my soul with sin was burdened; Longed for rest my heart did pine; Jesus spoke His peace within me; Now I'm His, and He is mine.

Half the joy and peace He gives me, Words of mine can never show; But with heavenly bliss He fills me, Gives me here a heaven below.

Though I boast not earthly riches, Seek not for earth's empty fame, Yet I'm heir to priceless treasure, Through my Saviour's precious name.

Earthly friends too forsakes me, One by one they leave my side; But there's one will never leave me, Christ will evermore abide.

When by doubts I'm sorely tempted, Then He gives me sweet release; Brings His precious promise near me, Fills me with His "perfect peace."

When I stand beside the river— Jordan's swiftly rolling tide— If His arms my Lord will bear me Safely to the other side.

When in bliss I stand before Him, With the great, unnumbered throng, Jesus, name of my dear Saviour, Thence shall be of endless song.

Metuchen, Mass., Aug. 26, 1876.

ECCENTRICITY.

Do you flatter yourself that nobody thinks you eccentric? Do not. If there is not something about you which would seem to others eccentric, then you have no centre of individuality, nothing to show that you are a being and not a mould.

The word "eccentric" is commonly applied to any deviation from custom, or from the habits and manners of others; but as they never profess to radiate from any centre, ought it not rather, in mere strictness of speech, to be applied to any deviation from the declared centre of our own existence?

On the other hand, what is generally called eccentricity is commonly the discovery of easier and swifter methods, or of novelties, whether in duty or circumstance.

What a huge mass of small misery would vanish if people could dare to be eccentric in the sense of doing something which is right for themselves as individuals! How many a woman, suffering under the close pinches of a narrow income, with a constant, dispiriting sense of shabbiness, could be set free from her worst torture, if she gave up

the use of gloves except when needed for warmth, and put their price into her general treasury! Is it best to have hands a little brown, or a face worried and anxious? The real beauty of a hand is not spoiled by exposure, or even by hard work, and nothing can be more hideous than the preserved whiteness and plumpness of a coarse hand. We cannot imagine angels in gloves. We cannot imagine the old healthy heathen goddesses in gloves. The hand-clasps which we shall never forget were given "tree of life."

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It is often said that when poverty approaches as "an armed man," the first retrenchment is made on the table, the last in the wardrobe. This ought not to be. Is not "the body more than raiment?" Put the boy into corduroys instead of broadcloth; but spare him a good dinner, and so give him a chance of getting his own broadcloth when his turn comes, instead of wearing out yours till it drops about him in some casual ward. Any linen shirts and beaver hats you can buy will soon be translated to some other sphere of quite beyond his use, while muscle and nerve will remain. There is nothing sadder than the study of the children of shabby-genteel families. They retain the well-moulded features and lithe forms of "good blood," long after the departure of the hot energy or cool staying power which really constituted it. To borrow a phrase from the stable, "They are good ones to look at, but bad ones to go." They are our social slaves—the drug of our labor-market, and capital shrewdly knows that it can extort any terms from them, while it does not insist on fustian jackets or white caps and aprons.

There may be table retrenchments for which nobody needs pity. If the children get porridge instead of tea, rosy apples instead of jellies, they may bless the poverty that suggested the change. It is the poorer ten and the thinner bread and butter which is to be deprecated. Even the moderate cost of the carefully-hoarded black silk dress, which deceives nobody, if put into the bread account, would relieve all tightness in that quarter for the whole period that it would wear.

Let a widowed mother make her Sabbath-best of serge, and boldly teach her lads the virtues of holland and corduroy, that she may grudge no quantity of wholesome food, no cost of merry holiday, and she may live to display the rich gifts from her eldest, and to boast that her youngest, though he does not make money, has learned to live so simply that he can easily afford to give his life to the art or science of his ambition, and so to write the name she gave him on the best page of his conntry's history.

To wish to be like other people is as futile as it is fatal. We cannot be like anybody but ourselves. The more conventional we are, the more we resemble the jay which borrowed a feather from every other bird. We do not succeed in our attempted resemblance; we only spoil our own appearance and our own capacities. Nobody admires such. They are ridiculous even in the eyes of similarly bedecked jays.

We neglect duties that should be done at any cost of will-power; we helplessly accept as duties actions which, done as such, lose all their value. How many "cannot" dismiss, a servant, and open their own hall-door, or dust their own shoes, even though their annual expenditure is regularly in excess of their annual income! Yet they "must" pay calls on people whom they do not like, and they "must" go to parties where two or three hours of black-hole atmosphere and ten minutes' gobble at unwholesome food leave them with a week's indigestion and bad temper. Or on higher levels it may be that we "cannot" keep a certain commandment, and we "must" believe a certain creed.

We cannot serve some fellow-creature, but we must love him! It is simply a double lie, as transparent as if one should say he cannot cross a gutter, but can easily jump over the moon.

From some people's talk one might infer that public opinion was a solid body of restless force, or, at least, a policeman with a truncheon. "One can not go to two parties in the same dress," said a lady. "What prevents you?" asked her companion. "Simply do it."

What is public opinion? The aggregate of many persons' opinions, mostly founded on their own ways. Do you acknowledge even to yourself that their ways and their opinions are better than yours?

When you shrink from handing the dishes at your own table, or from the growing necessity that your daughters should do something for their own livelihood, whose image looms terribly before you? Is it that of the great man

whose rare visits fill your house with spiritual light and warmth? Or that of the good woman whose life you know goes up as daily incense before God? Or that of the dear friend who knows all about you, even about the skeleton in your cupboard, and whose life has so penetrated your life, that you cannot realize how it was when you did not know him? No, it is that of the Devil opposite—about whom you delight to tell the naughty anecdote that they have a malicious cousin who super-scribes his letters to Gentility Square, with the plain name of "Mr. Vesey."

We should all have a "proper regard" for public opinion. Only what public opinion? Our most conventional acquaintance seeks the favorable verdict of Pluto Place, not of Black Slum. Let us think of the quality of the approval we gain rather than of its quantity. Let us dare to do what should be done, and the best will either approve us at once, or presently teach us for teaching them a new lesson. People's moral tastes, like their artistic, want educating. The greater a man is, the fewer within earshot will praise him. Condemnation is the only title of honor that some people can bestow. Columbus was wise when he had his fitters buried with him; he had doubtless learned that in such a world iron chain is a far more substantial order of merit than the most select distributed golden fleece. Higher yet. While the Jews made a hero of Barabbas the robber, their only possible tribute to Jesus was to crucify him.

If there be anything which we severely long to do, could we only muster courage, then we may be sure that there are many others like us—standing still as sheep till the bell-wether moves onward. There are some slaves who cherish their own freedom long before the general emancipation act which they help to bring about. And let us remember the old proverb—it is "the hindmost" whom the devil takes. It would be a foolish cat who refused to go to the milk-pail till the other cats had licked off the cream. Yet there are people who can accept nothing till it begins to grow stale. The originality of some impulses is half their value. When they cease to be a protest against the untruthfulness and unthinkingness of habit, they are often far on the way to be untruthful or unthinking themselves. To-day, the most conventional of us are doing what was first done by some very "eccentric" forefather. Shall we drive the steeds of the car of time, or shall we toil ever behind in the dust which it raises? Shall we be slaves ourselves, or free liberators of others? That to be strong; the world is very weak, and longs for burly words which strong souls speak.

Thirsts for the cup which ye have strength to grasp, Toils on the road where ye are swift to run, Does not itself, but worships what is done. Spare it one hand; thine other angels clasp.

ISABELLA FYFIE MAYO.

Littell's Living Age.

BY MARY LOWE DICKINSON.

THE MEMORY WHEEL.

BY MISS ELIZA H. MERRILL.

You have never heard of it before? You have never even dreamed that such a thing could be in all God's works or man's devices? It is not strange; why should you? It is no quaint belief of a people whose doors are just unbarr'd to us, no triumph of an age which flashes thought from sea to sea, no mediumistic fragment from the unknown shore.

If you could see the place, you would not wonder that he had such dreams. And this of the Memory Wheel—after all, who can tell? Perhaps it did not come through the Ivory Gate.

There was never any one to play with little Carl. No breeze of life outside shattered his eerie fancies. Only now and then a hunter scaled the cliff, or the hounds bayed out in the vale below; yet there were peace and plenty there. His mother was always ill, too; I, even, to speak to him; but his father was very kind to him in those days; and old Nyatta told him her goblin stories of witch and wizard. And when Nyatta herself came unsteadily from the settlement, or seemed to threaten him with Indian gibberish, he knew it was the Fiend that did it, and was glad when the spell was broken.

In the summer, the blackberry vines stretched out across the ledges, and gray moss cushioned them. He knew the way of the portly bees that steals its home in the field-mouse's nest, and of the dragon-fly that springs from the woodland fen in its armor of steely blue. He loved the tree-toad's song, and the laugh of the crystal stream, for his father held close to all that was soft and sweet in their rugged life.

But, oh, the wound drops healing, and a balm Of tenderness, that blesses with calm Of peace and love divine.

—Advance.

DECORATED HOMES.

BY M. NEALL.

Now is the time to employ the decorative art, in brightening and beautifying our homes for the winter months.

This may be done by the vast majority with little or no money in the outfit. Autumn is the show-man of the year; the piping winds and beating rains are his heralds and messengers to announce the annual approach of the gorgeous spectacular drama which is a perpetual challenge of admiration from the world, climbing like an auroral display from our valleys till it crowns the mountains round with a magnificence supremely above the splendid devices of man.

Many of these brilliant colors can be preserved by a careful process of pressing and changing often. Sprays of creepers, with their scarlet leaves well smoothed and dried by a warm flat iron, and wound about the long cords suspending pictures, have a graceful and pleasing effect.

Autumn leaves make lovely transparencies. They can be arranged between two panes of glass, or, simpler still, formed into a wreath, just fastening the edge of one leaf to another but the hard bed on which his mother with mucilage, and then hanging them

lay, and the stand with the worn old Bible.

Very often, now, these two were left alone for days together. And when the rain beat upon the roof, or the winds sighed in the moaning pines, little Carl began to have those eerie fancies, which never come to happy children

The Farm and Garden.

THE "COLORADO BEETLE." What carriage did he ride here in? I saw that same slug on two fields of potatoes, in Grantville, in 1864. Before he perfected himself into a "beetle," my neighbor and I destroyed him — pinched him off; and put on wood ashes.

My "theory" is, he resides in the tuber over winter, and "rides" in that "carriage," whithersoever it goeth; We must all "plant the antidote with the seed" (as the late Lyman Reed said), if we would prevent his annual appearance; though Mr. Reed had not passed opinion on this particular enemy of our potato, that I know of.

Sept. 1, 1876. NOAH PERRIN.

SUBSTITUTE FOR HAY.—The great drought along the sea coast has made a very short hay crop, and raised the price of that article. Hay is selling in many places at twenty dollars a ton from the field, which indicates thirty or more as the winter and spring price. Meanwhile corn is quoted at fifty to fifty-five cents a ton, and is delivered in bulk at the sea-ports for about sixty cents a bushel. This is but a little over twenty dollars a ton, and is much more profitable for feeding than hay. It is very largely used when hay is under twenty dollars a ton, and the use should be increased as the price of hay rises. The reports of the corn crop in the prairie States are highly favorable, and prices are likely to rule low. With cheap corn there is no need of paying high prices for hay. Straw, corn-fodder, swale, and salt hay, may all be used to advantage in preparing cut feed with Indian meal. We have no doubt of the economy of using more meal in winter feeding, especially in districts where the hay crop is short. —Agriculturist.

A GOOD FORMULA FOR MANURE.—The following has been tried and is highly recommended by Mr. Royal Smith, of Millington, Mass. On grass lands and potatoes the effect was admirable:

1. Two cords of fresh cow dung.

2. Ten bushels of plaster.

3. Five bushels of salt.

4. 120 pounds of sulphate of potash.

The mode of preparing this compost is described as follows: "It was composed of about two cords of good green cow dung, made in the stable, under cover, mingled with ten bushels of plaster and five bushels of salt. The heap was cut over carefully four times during the summer, the lumps beat out, and the whole thoroughly intermingled; and the last time it was cut over, 250 pounds of German potash salts, said to contain 60 per cent. of sulphate of potash, were also mingled with it."

As a top dressing to grass, it was applied one bushel to a square rod. On early potatoes, a pint to a hill. —Selected.

GENTLENESS WITH COWS.—Five per cent., and perhaps ten, can be added to the amount of milk obtained from the cows of this country, if the following rules are inexorably followed: 1. Never hurry cows in driving to and from pasture. 2. Milk as nearly at equal intervals as possible. Half past five in the morning and six at night are a very good hour. 3. Be especially tender to the cow at milking times. 4. When seated, draw the milk as rapidly as possible, being certain always to get all. 5. Never talk or think of anything beside what you are doing when milking. 6. Offer some caress, and always a soothing word, when you approach a cow and when you leave her. The better she loves you, the more free and complete will be her abandon as you sit by her side. —Selected.

REMEDY FOR HORSE PULLING AT THE HALTER.—Any kind of rope or halter will answer the purpose, having sufficient length to pass around a post and back, passing between the fore legs, under the girth, to the hind legs. Fasten just below the knee joint. Have something on the opposite side of the post to prevent the halter from dropping to the ground, allowing the halter to slide around the post, when the horse commences to pull. The first effort in pulling will bring forward the hind leg, and leave the horse in a sitting posture, unless he should spring forward, which he is almost certain to do. After the first pull, not being fully convinced but he ought to break loose, he may be induced to try the second time, but the pull will be light. After the second trial, there is no rattle-trap yet invented that could frighten a horse bad enough to make another effort. A few trials will effectively break any horse. It is simple, cheap, and perfectly safe. —S. M. Moore, in *Western Rural*.

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The most successful pork-raiser that we have met with commences the fattening of his swine for the winter market early in the preceding spring. In fact, he keeps his young swine in a good growing condition all through the winter. He begins moderately, and increases the amount gradually, never placing before the animal more than it will freely eat. With this treatment, and strict attention to the comfort and cleanliness of the animal, his spring pigs at ten months usually exceed three hundred pounds, and have sometimes gone as high as four hundred and fifty pounds; and pigs wintered over reach a weight of five or six hundred. The corn, which is ground and scalded before feeding, net him, on an average, not less than one dollar per bushel when the market price of pork is five cents per pound. —*Christian Union*.

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THE HOUSEHOLD.

FASHIONABLE COLORS.

The fashionable combination of colors for costumes for the fall will be that now in vogue in Europe, viz., navy blue with cardinal red. The navy blue to be used when cooler weather comes will be of the ink shades of the queer blue that is known as sphinx color, which is a metallic blue that is almost black. The costume will be made up of wool and silk as at present; the wool of the over-dress will be India cashmere, camel's hair, or the laine carree, or square-figured woolen stuffs already described among the newly-imported fall goods. The long polonaise will be made of this soft, flexible blue wool, trimmed with the merest pipings and facings of cardinal silk, while the lower skirt, which is almost concealed, will be of dark cardinal-red silk. Very little of the red is visible, but there is enough seen to produce a very quaint effect. The polonaise is ornamented behind and down the front by long-looped bows of ribbon that are partly of blue gros-grain and partly of cardinal red. The buttons are blue, with cardinal stars embroidered upon them. In more conspicuous costumes, navy blue over-dresses are trimmed with gay cardinal-red fringe in the new Moorish patterns. With these toilets the accessories are all cardinal red, such as veils, scarfs, parasols, stockings, etc. Blue and red with white — the national colors — have been so popularly worn here during the summer that it predicted the new combination in darker shades will meet with favor. —*Harper's Bazar*.

HOW TO PRESERVE FLOWERS.

The preservation of flowers and plants is a work not always successfully accomplished. One of the best English botanists, the Rev. G. Henslow, gives directions for the process as follows: The plants should be gathered in dry weather, soon after they open, and the colors are brightest. Arrange the materials in the following order: Mill-board, cartridge paper, wadding split open and the glazed side next the cartridge paper, then blotting paper, and the flowers. Put a little wadding around the flowers to draw off the moisture, then put the same materials in reverse order over the flowers and submit to a pressure of thirty pounds. The next day double the pressure. Remove the outward covering, except the blotting paper, and place this with the flowers between, in a warm place to dry. When dry, press again, as before. To preserve colors, different treatments are necessary for different flowers. Blue flowers must be dried by heat. Red ones must be washed with muriatic acid, diluted in spirits of wine, to fix the color. Many yellow flowers turn green; they must be dried repeatedly before the fire, and again after they are mounted on paper, and kept in a dry place. Purple flowers require as much care, or they soon turn a light brown. White flowers turn brown if handled or brushed before they are dried. Daisies, pansies, and some other flowers must not be removed from under pressure for two or three days, or the petals will curl up. As all dried plants (ferns excepted) are liable to be infested by minute insects, a small quantity of the poison corrosive sublimate, dissolved in spirits of wine, should be added to the paste, which it will also preserve from mould. —*Churchman*.

SOMETHING BETTER THAN SHORT-CAKE.—Make nice, light, white gems by mixing flour and milk nearly as soft as for griddle cakes, and bake quickly in hot gem-pans. Break, not cut, them open and lay in a deep platter and pour over strawberries, raspberries, blackberries (or even nice stoned apples) mixed with sugar and a little rich cream if you have it. Ten times better than any pastry or shortcake, and you get rid of soda or baking-powder and shortening. —*Universalist*.

The Christian at Work: "Often as rice-pudding is met with on the table, it is not unfrequently an unsavory dish. Here is a receipt that can be depended upon: —

One cup of rice, washed thoroughly; pour over it one quart of milk or milk and water, if you have not the former to spare. Put in a little salt, a piece of butter the size of a small hen's egg, and three table-spoonfuls of sugar. Set it on a cool part of the stove, and let it cook very slowly, adding more milk as the rice swells. When the rice is soft and well cooked, set the dish in the oven to brown. Let it become cold before eating, and it will satisfy all Christians at work."

PUFFS OR POP-OVERS.—One pint milk, 2 eggs, 3 1/2 cups flour, 1 1/2 tea-spoonfuls salt. Beat eggs very light before adding milk and flour, and the whole well beaten before placing in the cups, which should be heated and very thoroughly buttered, and about one-third filled with the batter. Better turn the milk and eggs upon the sifted flour, adding it by degrees, instead of putting the flour gradually into the liquid. Bake in a quick oven about twenty minutes. Put cups in dripping pan.

CANINE CONSCIENCE.

"Hath a dog conscience?" quoth the corporal. "I had had this dog for several years, and had never, even in his puppyhood, known him to steal. Nevertheless, on one occasion he was very hungry, and in the room where I was reading and he was sitting, there was within easy reach a savory mutton chop. I was greatly surprised to see him stealthily remove this chop and take it under the sofa. However, I pretended not to observe what had occurred, and waited to see what would happen next. For fully a quarter of an hour this terrier remained under the sofa without making a sound, but, doubtless, enduring an agony of contending feelings. Eventually, however, conscience came off victorious, for, emerging from his place of concealment, and carrying in his mouth the stolen chop, he came across the room and laid the tempting morsel at my feet. The moment he dropped the stolen property, he bolted again under the sofa, and from this retreat no coaxing could charm him for several hours afterwards. Moreover, when during that time he was spoken to or patted, he always turned away his head, in a ludicrously conscience-stricken manner. Altogether I do not think it would be possible to imagine a more satisfactory exhibition of conscience by an animal than this; for it must be remembered, as already stated, that the particular animal in question was never beaten in his life." —*Quarterly Journal of Science*.

Obituaries.

Died, in Charlestown, Mass., Aug. 12, Mrs. JULIA A., wife of Capt. Wm. F. Laighton, aged 35 years.

She was converted to God, and joined the Trinity M. E. Church in this city under the pastoral labors of Rev. H. W. Warren, D. D. Most exemplary in her life, of thoughtful and uniform piety, of cheerful temperament, and self-forgetting in her devotion to others, she was a model wife and mother, and was greatly endeared to all who knew her.

Her sufferings, from pulmonary consumption, became, in the last weeks of her life, excruciating; but they were borne with singular patience and fortitude. With calmness and serenity she commanded her beloved husband and her daughter of tender years to the care of the Almighty Father, and, with longings "to depart and be with Christ," sweetly fell asleep in her bed. —NATHANIEL B. FISK.

HANSON Dool died in Woonsocket, R. I., Aug. 1, 1876, aged 75 years.

Father A. was converted more than fifty years ago, under the ministry of the early itinerants of the old Northbridge Circuit. At a Quarterly Conference held at Blackstone, July 12, 1834, by Rev. O. Scott, Presiding Elder, Hanson Arnold was appointed class-leader at Woonsocket. The following year he was appointed secretary of the building committee of the M. E. Church. For years, and probably from the first, he has been one of the trustees of this Church, and of late years the honored president of the board of trustees. Thus he has been connected with all the interests of this Church from the beginning. He was a man of decided character and positive views, unwavering in his attachment to the Church that was instrumental to his conversion.

For several years past he was in feeble health. The last year of his life was one of much feebleness and suffering; but he knew whom he believed, and committed his soul into the hands of his faithful and all-sufficient Saviour. His soul took place from the church which he helped to build, and, with his family, had worshipped so many years. —J. E. HAWKINS.

ARIGAL MERRILL, widow of the late Wm. Merrill, died in East Salisbury, Mass., Aug. 23, 1876, aged 85 years.

She died in the very house where she had lived for more than sixty years. Her home, in the early days of Methodism in this place, was one of the pleasant resorts of many of the fathers in the ministry. Her hands willingly ministered to the wants of a Plovering, Brothead, Lorenzo Dow, and others of that generation of veteran workers.

She remembered having heard the first Methodist sermon preached in the town, which was by Jesse Lee in 1798. He was passing through the town, in company with Bishop Asbury. They tarried for the night, and the father of the

new England Methodism, here, for the first time, blew the Gospel trumpet, which gave "no uncertain sound."

Mother M. lived a Christian from early life, and now has come to her grave "in a full age, like as a shock of corn cometh in his season."

N. P. PHILBROOK.

Died, in Searsport, Me., Aug. 4, Mrs. Lizzie S., wife of William Kelbert, aged 39 years.

Many years since Sister K. embraced religion under the labors of Rev. S. F. Wetherbee, in Bucksport. She soon became a member of the M. E. Church, and lived and died in its bosom. Her last sickness was very brief, her death sudden, and her last hours unconscious, in consequence of which she left no dying testimony; but to her friends who knew her best speak in praise of her. She died, as she had lived, without fear, and quietly trusting in Jesus. Rev. Brother Bates, at her funeral, spoke words of comfort to those who were so sadly bereaved. May they all meet the dear departed in the better land!

Mrs. GRACE SINGLETON was born in England, and died in New Bedford, Mass., Aug. 18, 1876, aged 59 years. She had been dead for a number of years, but she is the widow of "widow's God" was her chosen and beloved portion. She was retiring in her old home, in Pleasant Street, M. E. Church, and soon after united with the Church. About that time she was united in marriage to Brother Wm. H. Walker, who, with his two motherless little boys, mourns her irreparable loss.

In her domestic life Sister W. was a model of neatness and refinement, as well as of wifely and motherly care and love. She was retiring in her old home, in Pleasant Street, M. E. Church, and soon after united with the Church. About that time she was united in marriage to Brother Wm. H. Walker, who, with his two motherless little boys, mourns her irreparable loss.

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WALTER N. ELDREDGE died in Spencer, Mass., July 20, 1876, aged 28 years.

Brother E. made a profession of faith in Christ, and united with the M. E. Church in this place about four and a half years since. He was highly esteemed and greatly beloved by all who knew him. An exemplary Christian, an affectionate son, a true friend, and a useful citizen!

His removal from us is a great loss to the Church, and to all who are dear to him, who is a widower, and a widow.

Rev. DR. JOHN MCCLINTOCK.

SCHEENEY'S MANDRAKE PILLS, FOR THE CURE OF DYSPEPSIA, INDIGESTION, ETC.

The Tonic produces a healthy action of the stomach, creating an appetite, rousing chyle, and curing the most obstinate cases of Indigestion.

SCHEENEY'S SEA WEED TONIC, FOR THE CURE OF CONSUMPTION, COUGHS AND COLDS.

The great virtue of this medicine is that it ripens the matter and throws it out of the system, purifies the blood, and thus effects a cure.

SCHEENEY'S MANDRAKE PILLS, FOR THE CURE OF LIVER COMPLAINT, ETC.

These pills are alternative, and produce a healthy action of the liver, removing the heat, and restoring a healthy action of the liver.

These remedies are a certain cure for Consumption, as the Palomino Syrup removes the mucus and purifies the blood. The Mandrake acts upon the liver, and cures the most obstinate cases of Consumption.

SCHEENEY'S MANDRAKE PILLS, FOR THE CURE OF CONSUMPTION, COUGHS AND COLDS.

These pills are alternative, and produce a healthy action of the lungs, removing the mucus and purifying the blood.

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Business Notices.

SARATOGA SPRINGS IN WINTER.
Reasons for going to Dr. Spear's Remedy Institute, Saratoga Springs, including its Turkish, Russian, Sulphur, Hydrostatic, and Electro-Termal Baths, the Vacuum Treatment, Gauze and Linen Dressings, etc., will be seen on application. Severe, Long, Female, and Chronic Diseases a specialty.

REMARKABLE CURES.

Dr. E. D. Spear, whose office is 307 Washington Street, Boston, is performing some very remarkable cures, and his name is rapidly spreading all over the country. He has a long list of certificates from physicians that vicinity, and from abroad, that he has been successful through his agency. Dr. Spear entirely discards the use of mineral medicines, and relies on vegetable products, whose curative properties he has become cognizant of, after years of practical experience. Persons afflicted with any physical ailment can consult Dr. Spear with confidence. He will be unable to tell you what he can effect a cure. The fact that he has occupied the same place in this city for the past fourteen years is a guarantee that his practice has been most successful, and that he is not afraid to meet his equals.

Dr. Spear may be consulted on all diseases, no charge, or by letter, (which is done) on receipt of 10cts. At the office, free.

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We have seen poor, sickly, rickety children, who's chief diet has been starch and Arrowroot, grow strong and healthy when changed to Ridge's Food. A leading London paper says it is full of delectable materials and is competent to support life single handed.

Pike's Centennial Salt Rheum Salve.
WARRANTED. Sent by mail, on receipt of 25cts. Address J. J. PIKE & CO., Chebeague, Mass.

225

MARYNS TO SALT RHEUM, rejoice! The persistent use of GLENN'S SULPHUR SOAP will cure you. Use it instead of the greasy ointments and astringent washes with which you have heretofore stimulated the disease. It is clean, safe and speedy.

In reply to queries, we beg to say that Kenneth Campbell & Co., Montreal, Canada, are the proprietors of the famous "Royal Food" and "Campbell's Quinine Wine," so well and favorably known.

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Church Register.

HERALD CALENDAR.

Dedication at Sherman, N. H., Newcastle, Me. (see notes in last HERALD), Sept. 20 Quarterly Meeting of the N. E. Branch of the W. F. M. Society, in Wesleyan Hall, Sept. 20 National Holiness Camp-meeting, at Old Orchard, Sept. 21-25. Wesleyan Camp-meeting, Sept. 21-25 Northumberland (N. H.) Camp-meeting, Sept. 11-15 Bangor District Conference, Brewer, Sept. 12, 13 Rockland District Ministerial Association, Damariscotta, Me., Oct. 3, 4 Dover District Preacher's Meeting, Lawrence, Mass., Oct. 18, 19 Fall River District Ministerial Association, at Dighton, Oct. 23-25 Lasell Seminary, Auburndale, opens Sept. 21

BOSTON UNIVERSITY: College of Fine Arts opens Sept. 21 College of Music Sept. 11 College of Agriculture " " " School of Theology " " " School of Law " " " School of Medicine " " " School of Oratory " " " School of All Sciences " " " Sept. 20 QUARTERLY MEETINGS, NORWICH DISTRICT - THIRD QUARTER. Sept. — Moosup, Oct. 1. Oct. — Lynn, 8; Natick, 9; London, 5; Gale's Ferry, 7, 8; Uxbridge, 9; Jewett City, 12; Hoperville, 13; Voluntown and Griswold, 14, 15; Greenville, 17; Saugus, 18; Central, 19; North, 20; South, 21; New Haven, 22; N. Manchester, 22, F. M.; S. 23; Institute and Preachers' Meeting, Willimantic, 23; Somers, 23, 24.

Nor.—Portland, 2; Hadham Neck, 3; Moodus, 4; Colchester, 5; eve; Easthampton, 6; Glastonbury, 7; Newington, 9; Attawapiskat, 12; A. M.; Danversport, 13; Westerly, 14; Thompsonville, 15; Windhamville, 16; Hartville, 17; Thompsonville, 18; Warehouse, 19; P. M.; Hockanum, 22; Burnside, 23; So., Coventry, 26, A. M.; Willimantic, 26, F. M.; Versailles, 28; Baltic, 26; square Pond, 28, 29; M. and eve; Tolland, 29, 2 F. M. and eve; Portland, 30, 31; Somers, 32; New Haven, 33; Newington, 34; Willimantic, 35; Willimantic, 36; Somers, 37; New Haven, 38; Willimantic, 39; Willimantic, 40; Willimantic, 41; Willimantic, 42; Willimantic, 43; Willimantic, 44; Willimantic, 45; Willimantic, 46; Willimantic, 47; Willimantic, 48; Willimantic, 49; Willimantic, 50; Willimantic, 51; Willimantic, 52; Willimantic, 53; Willimantic, 54; Willimantic, 55; Willimantic, 56; Willimantic, 57; Willimantic, 58; Willimantic, 59; Willimantic, 60; Willimantic, 61; Willimantic, 62; Willimantic, 63; Willimantic, 64; Willimantic, 65; Willimantic, 66; Willimantic, 67; Willimantic, 68; Willimantic, 69; Willimantic, 70; Willimantic, 71; Willimantic, 72; Willimantic, 73; Willimantic, 74; Willimantic, 75; Willimantic, 76; Willimantic, 77; Willimantic, 78; Willimantic, 79; Willimantic, 80; Willimantic, 81; Willimantic, 82; Willimantic, 83; Willimantic, 84; Willimantic, 85; Willimantic, 86; Willimantic, 87; Willimantic, 88; Willimantic, 89; 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